Centenary History of the Presbyterian Church in New South Wales.

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CENTENARY HISTORY

OF THE

PRESBYTERIAN CHURCH

IN

NEW SOUTH WALES

RESOLUTION OF THE GENERAL ASSEMBLY.

FROM the Minutes of the proceedings of the General Assembly of the Presbyterian Church of New South Wales, May, 1899 :—

> "Resolve that the History of the Presbyterian Church of New South Wales be compiled and published in connection with the Centenary Thanksgiving Fund Scheme" (Minute 109, p. 44) and (Minute 175, p. 58) "that an Editorial Committee be appointed to write and publish a History of the Presbyterian Church of New South Wales." and the following were appointed such Editorial Committee, viz., Revs. Dr. Cameron, H. Macready, John Walker, T. E. Clouston (*Ministers*), and Messrs. Andrew McCredie and Walter Henderson (*Ruling Elders*), Dr. Cameron (*Convener*.

A few months later, the Rev. H. Macready died, never having acted as a member of the Committee. The General Assembly of May, 1901, added the Rev. Dr. David Bruce to the Committee. One of the first acts of the Committee was the appointment of the Convener, Dr. Cameron, as Editor-in-Chief, and, shortly afterwards the Rev. John Walker was appointed to illustrate the book.

THE REV. JOHN DUNMORE LANG, M.A., D.D.

Pioneer Presbyterian Minister of Australia

Plate 1

Centenary History

of the

Presbyterian Church

in

New South Wales

BY

REV. JAMES CAMERON, M.A., D.D.

SYDNEY
ANGUS AND ROBERTSON
1905

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S. T. LEIGH AND CO.
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DEDICATION.

TO THE MEMORY OF

The Pioneers and Founders of the Church in Australia, whose names and work should never be forgotten;

TO THE

Loyal, devoted, courageous, hopeful workers for Christ and His Church to-day, whose task is so large and complex;

AND TO THOSE

Who will take the Standard from our hands, to carry it forward and to toil for the one thing worth toiling for enthusiastically, the Kingdom of God on Earth and Beyond.

"Presbyterianism has done much to solve some intricate and difficult Church problems already, such as that of a Free Church in a Free State, and a free conscience in a free, evangelical, and international Church system. It does not profess to be a finality, but it may not unlikely come nearer than any other mode of Church administration to the great Union Church of the future. Its own uniting time has come. Its divisions are being healed, and its organising power is being manifested in generous forms all over the world. While, therefore, it carries forward its own work in its own way, Presbyterianism may help various religious sections of the community into closer relations and happier understanding with each other, while none the less faithful to its own essential principles." From *History of the Presbyterian Church in England*, by the REV. A. H. DRYSDALE, M.A., D.D.

"The Calvinists have always struggled proudly and courageously for the liberty, that is to say for the sovereignty, of the Church within her own sphere. . . . In Christ, they contended, the Church has her own King. Her position in the State is not assigned her by the permission of the Government, but *jure divino*. She has her own organisation, she possesses her own office-bearers, and, in a similar way, she has her own gifts to distinguish truth from the lie. It is therefore her privilege, and not that of the State, to determine her own characteristics as the true Church, and to proclaim her own confession, as the confession of the truth."—*Calvinism*, by PROF. A. KUYPER, D.D., LL.D., Premier of Holland.

Calvinism has "inspired and sustained the bravest efforts ever made by man to break the yoke of unjust authority."—JAMES ANTHONY FROUDE.

"It is strange that all Christendom becomes Presbyterian on an ordination day."—("Rabbi") JOHN DUNCAN, D.D.

"Presbyterianism in New South Wales has shewn itself to be well adapted to the circumstances of a new country. Because of what it has already done, the influence which it has exerted in developing the religious life of the colony, it stands high in the public estimation."—From *Presbyterianism in the Colonies*, by R. GORDON BALFOUR, D.D.

PREFACE.

THE idea of preparing a History of the Presbyterian Church of New South Wales, which had from time to time been talked of, was taken up anew and embodied in the Centenary Thanksgiving Scheme which was submitted to the General Assembly in 1902 by the Rev. John Walker, and cordially adopted. An Editorial Committee was appointed, consisting of the Rev. Dr. Cameron (Convener), the Revs. Dr. Bruce, Dr. Clouston, John Walker, Messrs. Andrew McCredie and Walter Henderson. The task of writing the History was assigned to me, and accepted, though not without a measure of misgiving, since I knew the difficulties involved.

I have to acknowledge my obligations to the late Rev. Henry Macready, an honoured minister of our Church, who in his day rendered good service in various capacities. After being laid aside from active ministerial work, Mr. Macready conceived the idea of writing a History of the Church, and collected certain material for the work; but sickness and death intervened to frustrate the execution of that upon which he had set his heart. Before he died, he generously handed over to us the material he had collected and the work he had done, and these I have found of much use, especially in dealing with the earlier portion of the History.

In preparing the Historic Sketches of the several charges I have experienced no small measure of difficulty and delay. The congregational records have in many

instances proved defective, and in some cases undiscoverable. But from one source or another the main facts in each case have been got, and I have to acknowledge my indebtedness to the brethren who have aided me by sending material for these sketches.

To the Office Staff I owe much for their uniform readiness to aid me in my work. The Rev. Dr. J. S. Laing, Clerk of the General Assembly, and the Rev. John Walker, the Assembly's Commissioner, have kindly read over my work in manuscript—the latter, twice—and the emendations and additions suggested by them have received due consideration.

Mr. Walker, having had considerable experience in that kind of work, was asked to undertake the task of procuring and arranging the illustrations, and he has spared neither time nor trouble to make these as full and as satisfactory as possible. Mr. Walker has also given very great assistance in carrying the book through the press. The desire to keep the cost of the volume within reasonable imits has rendered brevity imperative, and necessitated the exclusion of not a little we would otherwise have gladly included. While every care has been taken to secure accuracy in the statements made, omissions and mistakes will probably be discoverable, but not, I hope, to the extent of affecting the reliability of the Record in regard to the main facts and features of our History.

My hope is that this History of the rise and progress of Presbyterianism in this Southern land will prove acceptable to our people, diffuse among them, especially among the young, an intelligent acquaintance with Presbyterian principles, and deepen the interest felt by both young and old in the work of the Church to which they belong. It may also have interest for not a few members of other branches of the Christian Church.

If it should prove helpful to any extent in fostering the attachment of our people to their ancestral faith, and in stimulating and strengthening their allegiance to the God of their fathers, I shall feel that our labour has not been in vain.

JAMES CAMERON.

Richmond, *March, 1905.*

When the printing of this volume was nearing completion, the beloved Editor—on the 8th of October—was suddenly called to his rest. So earnestly and long had he laboured in compiling from many sources the life-story of our Church, and with such keen interest did he anticipate its publication, that death at such a moment was more than usually pathetic.

The Editor's residence at some distance from Sydney, and the mass of details that had to be dealt with on the spot day by day in order to complete the History and get it through the press, have thrown on my shoulders a good deal more work than Dr. Cameron foresaw when he penned the above Preface. Knowing all that remained to be done, the Editorial Committee, on the Editor's death, asked me to finish the work; and though bereft of Dr. Cameron's experienced advice, yet I was well acquainted with his wishes and intentions, and venture to hope that the History has not noticeably suffered.

In an Appendix a sketch of the Editor's life is given, and we trust that his name will long be kept in the Church's memory by this last large undertaking of his busy, useful life.

The very full Indices and the Appendices greatly add to the value of the volume as a permanent book of reference.

JOHN WALKER.

Woollahra, *15th December, 1905.*

According to the conditions of the Centenary Thanksgiving Fund, a supplementary volume will be issued when the scheme is completed, to be called "THE HISTORIC ROLL," *containing the names and addresses of every contributor to that great Fund.*

NOTES ON THE ILLUSTRATIONS.

The work of choosing and obtaining the illustrations has not been a light task, or one of small importance, for various reasons. Unillustrated books are becoming less and less valuable, and in historical works especially contemporary pictures are very desirable. The desire to have portraits of the spiritual teachers and pastors of our Church is both natural and good alike for heart and head; and it is also well that our people should know what manner of churches and manses have been built, and are being built, for the worship of God and as homes for the ministry of the Church in their succeeding generations, in all parts of the land. In a sermon preached by the late Rev. Dr. Geikie at the closing of the old church of St. Stephen's, Bathurst, he used these suggestive words:

"None on earth can tell how various, how numerous, how sacred, and how solemn, are the memories connected with a building long dedicated to the worship of God. Other edifices often keep alive high and tender associations; but the church, the place where the great congregation has long assembled, this, as the place where men and women have for a generation transacted with God, ranks before them all. . . . These walls in an especial manner connect us with the Unseen. They belong, indeed and essentially, to the Church visible: but this is twin to the Church within the veil. Here we feel that we stand side by side with many no more walking in the flesh. Such are in the City that hath foundations; their earthly Sabbaths have been exchanged for that which is unending; their earthly lessons have been superseded by the beatific vision; still, they and those who remain were one people on earth, and this oneness is a continuance."

It is such thoughts as these which have spurred us to obtain as many photographs of our churches, large and small, as space would allow; and many in all parts of the land, we are assured, will cherish these sun-pictures of buildings round which cling most sacred and tender memories. We have succeeded in showing at least one church or manse in each of the vast majority of our parishes; but to do this we have had to depend, in very many cases, on the efforts of amateurs, for whose kind help we are grateful. We give portraits of every settled

minister (except one whose photograph we have failed to obtain) grouped with his co-presbyters. But we were also desirous of securing pictures of those men who in the past have filled our pulpits, ministered in the homes of our families and the homes of our fathers, and more or less guided the counsels and activities of the Church. This has been a vastly more difficult matter; but we rejoice to have obtained excellent portraits of many who are no longer with us, having gone to other parts of the world or to the world within the veil. To the kind friends in this and the neighbouring States—too many to mention by name—who have lent us valued likenesses of ministers, elders, and prominent Church workers of other days, we would hereby express our sincere thanks. The various historic Groups have permanent value, and the reproductions of two Assembly Groups include the portraits of a number of faithful and greatly-esteemed elders. To have attempted in any other way to give portraits of elders would have required almost a volume, so numerous have they been during the past eighty years. We desired to give several pages of portraits of pioneer Presbyterians in Country Presbyteries, but, although we tried diligently to obtain these, only very few were sent and the idea had to be given up. The picture of Ebenezer Church—the oldest in Australia—and of the Australian College buildings surely deserve a place in this History. Many will be greatly interested in the portraits of councillors and ex-councillors of St. Andrew's College and the professors and lecturers in our Theological Hall, as also in the pictures of our various Colleges and of the Church Offices. The full-page portraits of Dr. Lang—the Father of Australian Presbyterianism—of Dr. Cameron, Dr. Steel, John Miller Ross, Robert Logan, Alexander Berry, and Lord Hopetoun, will be greatly valued. It is also fitting that the office-bearers of the Fellowship Union and the Women's Missionary Association should have a prominent place in the History; while the pages illustrating our various Mission undertakings will interest a wide circle. We would express our appreciation of the care taken and ability shewn by the firm who have reproduced the portraits and pictures, many of which, being old or not well taken, required much retouching and most careful workmanship.

Several portraits and pictures of churches and manses which we greatly desired are absent through no fault of ours; and despite all our care, we expect that mistakes will in some degree mar our work. For these we ask forbearance.

JOHN WALKER,
Assistant Editor.

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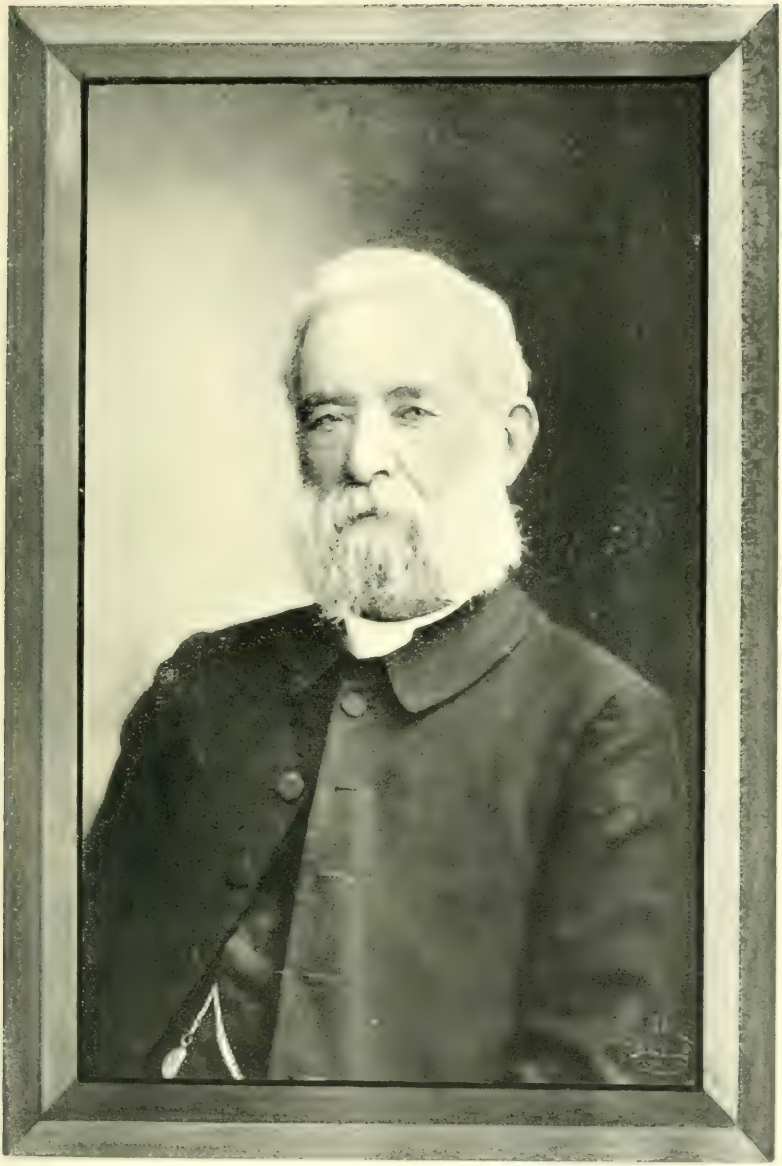
CENTENARY HISTORY

OF THE

PRESBYTERIAN CHURCH

IN

NEW SOUTH WALES.



THE REV. JAMES CAMERON, M.A., D.D.

Plate

Photo by A. H. Newman

THE REV. JOHN WALKER

Assistant Editor of the History

Photo

HISTORY

OF THE

PRESBYTERIAN CHURCH

IN NEW SOUTH WALES.

CHAPTER I.

THE INITIAL STAGE.

THE story of the discovery of Australia, and of the first settlement of white men within its borders, is one of romantic interest. But it has been often told, and there is no need to dilate on the oft-repeated tale. The prehistoric period has engaged the researches of scientific men, but the problems it suggests are still largely involved in obscurity. What the age is of our island continent, how long it remained without inhabitants, who the aboriginal inhabitants were, whence they came, and when, and how, these are questions which, although hard to answer, do not materially affect the purposes of this history. Suffice it to say that about the time that this new world of the South began, through the publication of Cook's voyages, to become known to the various countries of the old world, the British Government was on the outlook for some suitable locality to which to deport its criminals. When Botany Bay was brought

under its notice it concluded, after full inquiry, that the place would be well suited for the purpose, and preparations were accordingly made for carrying the idea into effect. A fleet of eleven sail was assembled at Portsmouth, in March, 1787, having on board the Governor, Captain Phillip, and the officials, with a military force, and 757 convicts, of whom 565 were men and 192 women. On the 20th of January, 1788, the whole fleet anchored safely in Botany Bay. On examination, however, the surroundings of the Bay proved unsuitable for Phillip's needs; further search was made, and the exploration of Port Jackson provided a thoroughly adequate site. There, accordingly, at the head of Sydney Cove, the settlement was formed on the 26th of January, 1788. The number embraced in the settlement, free and bond, old and young, was found to be 1,030. The religious requirements of the people had not been forgotten, the Rev. Richard Johnston having been sent with them as chaplain; and, till the arrival of the Rev. Samuel Marsden, some five or six years later, he was the only minister of religion in the settlement. As regards the religious profession of the convicts, the usual mixture was found among them; but the great majority claimed connection with the Church of England, and for many years the Church of England had exclusive possession of the field, with all the privileges and advantages thence resulting.

As the capabilities of the soil appeared to furnish every encouragement for the settlement of free immigrants upon the land, arrangements were made for the introduction of an agricultural population.

THE PIONEER PRESBYTERIANS.

Among the first of these free emigrants was a company of about a dozen families, chiefly from the Scottish border. These received grants of 100 acres each, of rich alluvial land, on the banks of the Hawkesbury River, near

Portland Head. They were Presbyterians, devout and God-fearing people, and much attached to the Church of their fathers. They longed greatly to have opportunities of meeting to worship God together on the Lord's Day, as they had been wont to do in the home-land; but the difficulties were great, for they had neither church nor minister, nor the means of maintaining the latter. But, nothing daunted, they determined to make the most of their circumstances; and, fortunately for them, they had among them a trusted and godly man, said to have been an Elder, and competent to discharge the honorary duties of a catechist. His name was Mr. James Mein, a name which still abides in highest honour among us. At first they met in a private house, or in the open air. The erection of buildings was a matter of difficulty in those early days, but with willing hearts and active hands they set to work, and succeeded in erecting, in the year 1809, a comfortable stone church, at a cost of over £400, the first church erected by voluntary contributions in the colony. In this church, led by Mr. Mein, they continued to worship God in their own devout and simple manner, until the arrival, in 1823, of the Rev. Dr. Lang, the first ordained Presbyterian minister who settled in Australia.

FIRST PRESBYTERIAN COMMUNION SERVICE.

Shortly after his arrival, Dr. Lang paid a visit to Portland Head. "I had the gratification," he says in his *History of New South Wales*, "of dispensing the Sacrament of the Holy Communion in the year 1824, according to the hallowed customs of the Presbyterian Church. It was the first time it had ever been dispensed on the Australian Continent, in such sort as it is written in the standards of the Presbyterian Communion. There were twenty communicants; and the very peculiar circumstances in which the ordinance was solemnized, in the little church situated on a rising ground on the edge of the

forest, and overlooking a beautiful and romantic reach of the noble river, rendered the whole scene the most interesting and affecting I had ever witnessed." It may be mentioned that the old church is still standing in its picturesque surroundings, and is filled, Sabbath after Sabbath, by the descendants of the first worshippers. It is now the oldest church-building in Australia, belonging to any denomination.

The arrival of Dr. Lang marked a new era in the development of Presbyterianism in the colony. He was not only the first ordained minister of the Presbyterian Church in Australia, but he continued to be the ruling spirit in her movements throughout the earlier stages of her history.

REV. DR. LANG.

Dr. Lang was born at Greenock in August, 1799, his father, William Lang, being a landed proprietor occupying and farming a small estate in Ayrshire; his mother, Mary Dunmore, was the daughter of a landed proprietor in the town of Largs. Dr. Lang received his early education in the parish school, and from that he passed, at the early age of twelve years, into the University of Glasgow, where for eight years he prosecuted his studies for the ministry. Having obtained his M.A. degree, he was in 1820 "licensed to preach" by the Presbytery of Irvine. His brother George had already emigrated to New South Wales, and the representations made by him, as to the great want of religious ordinances for the Presbyterian population, determined Dr. Lang to choose New South Wales as his field of labour. In 1822 he was ordained by the Presbytery of Irvine with a view to his forming a church in Sydney in connection with the National Church of Scotland. In 1825 the University of Glasgow, on the recommendation of several eminent divines, conferred on him the honorary degree

of D.D. In 1823 a site was secured for a church at the top of Jamieson Street, and the erection of the Scots Church—to seat 1,100 people—was begun. In August, 1824, after a sojourn of about two years in Sydney, Dr. Lang sailed for Britain, and did not return till January, 1826.

During his absence in Britain, several remarkable transactions took place in the ecclesiastical sphere. The Rev. G. H. Scott arrived in the colony, having been appointed Archdeacon of New South Wales, with a guaranteed salary of £2,000 a year. Contemporaneously with the appointment of Mr. Scott, a Church and School Corporation was established by Royal Charter in the year 1825, by which the whole care of religious education in New South Wales was assigned to the Episcopalian clergy, to whom no less than a seventh of the whole colony was assigned for their support. As, however, no immediate return could be got from these unoccupied lands, the Church was glad to compound with the Government for a yearly allowance from the Treasury, while the lands reverted to the Crown. The Government was lavish in its liberality to the Anglican establishment, £22,000 having been paid in the year 1828 to the Episcopalians, while the other denominations were barely tolerated.

THE AUSTRALIAN COLLEGE.

The Governor, Sir Thomas Brisbane—a Scottish Presbyterian, by the way—was succeeded by Sir Ralph Darling, and to him Dr. Lang, on his return, made certain proposals with a view to the promotion of education and religion, but no action was taken in connection with them. Among them was a plan for the establishment of a Collegiate Institution for imparting a liberal education to those who might desire it, and also for the training of young men for the Ministry of the Presbyterian Church.

In prosecution of this idea he started on a second voyage to Britain in 1830, and so far succeeded in interesting the Secretary of State for the Colonies in the scheme that he got the promise of £3,500 towards the contemplated college, on condition of a similar amount being raised in the colony. With a view to the erection of the necessary buildings, he arranged for the sending out of a considerable number of Scotch mechanics, who, being very competent tradesmen, as well as very industrious and respectable men, proved a valuable accession to the colony. In due time "The Australian College" was built and started with a staff of two professors: the Rev. Robert Wylde, M.A., of Glasgow University, and the Rev. David Mackenzie, M.A., of the University of Edinburgh, with Dr. Lang as Principal. Mr. James Rennie, M.A. —father of Mr. E. A. Rennie, for many years Auditor-General of New South Wales—shortly after his arrival in Sydney, was offered by Dr. Lang a Professorship in the College, which other engagements prevented his accepting. Shortly afterwards Dr. Carmichael came out from Scotland at the Principal's invitation and joined the professorial staff. In the carrying out of this large scheme—the building alone cost about £12,000.—Dr. Lang had incurred personal liabilities, which necessitated the sacrifice of not a little of his own private property. For some ten or twelve years the College did good work; over 500 young men received a thoroughly sound education there, and several who afterwards became prominent colonists received their education within its walls. Among these we may mention the late Hon. Sir John Robertson, the Hon. Sir George Dibbs, Mr. T. A. Dibbs (General Manager Commercial Banking Co. of Sydney), Messrs. John C. Dibbs, Thos. B. Gaden, W. H. Gaden and brothers, George, John and William Bowman, and the Howes, of Glenleigh. But from various causes—among them,

probably, the lack of efficient oversight—the College fell into an embarrassed condition, though it was carried on for another ten years, and in 1854 it was closed. We should have said that latterly the Head Master was Mr. Robert John Horniman, who afterwards had a successful school of his own.

REV. JOHN McGARVIE.

In the year 1826 another minister arrived from Scotland to help Dr. Lang, viz., the Rev. John McGarvie, D.D., who was born in the year 1795, at Glasgow, and studied at Glasgow University. Before leaving Scotland, this young minister was ordained as minister of Portland Head by the Presbytery of Glasgow, and on arrival he went up to the Hawkesbury, and ministered there for two years. Owing to the rapid growth of Sydney, Dr. McGarvie then accepted an urgent invitation to start a second congregation there, commencing and continuing to hold services in the Court House until 1834, when the foundation stone of St. Andrew's Scots Church was laid amid considerable public interest, in what was then the main artery of the town.

MINISTERS TO HELP DR. LANG.

In 1831 Dr. Lang returned to Sydney, bringing three ministers with him, viz.: the Revs. John Gregor, John Cleland, and Kirkpatrick Dickson Smythe. These were located as follows:—Gregor at Maitland, Cleland at Portland Head and Pitt Town, Smythe at Bathurst. These four, with Dr. McGarvie, formed themselves in 1832 into a Presbytery, the first of its kind in Australia. But a Presbytery whose members were so widely scattered, whose jurisdiction extended from Hobart on the one hand to Port Phillip on the other, was evidently not in a position to meet often or transact much business. In 1833, a Declaratory Act was passed by the Church of Scotland defining her attitude towards ministers

of the Church in the Colonies, and authorising them to form themselves into Presbyteries, but claiming a certain jurisdiction over them—a claim which led to no small amount of conflict in future years. In 1834 the Rev. John Hill Garven, M.A., arrived from Scotland, through the influence of Dr. Lang.

SIR RICHARD BOURKE'S CHURCH ACT.

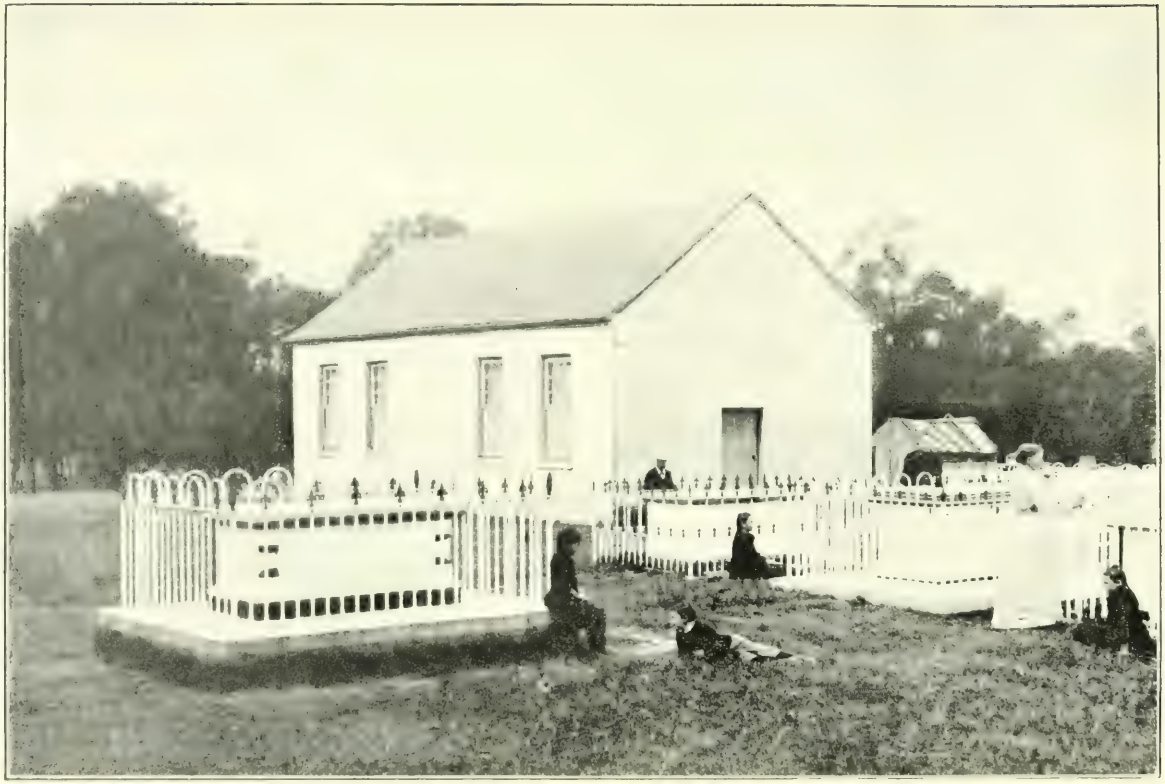
In 1836, a still more important Act was passed, known as Sir Richard Bourke's Church Act. This Act, while it had the merit of recognising the equality of religious rights, embodied principles which eventually led to its overthrow. It was an attempt to amalgamate State aid to religion with the voluntary principle. No one Church was to be endowed to the exclusion of the others. The leading religious denominations were to be endowed indiscriminately, and on the principle of equality.

The main conditions in accordance with which the aid was to be dispensed were :—

1. That whenever a sum not less than £300 shall have been raised by private contributions towards the building of a church or chapel or minister's dwelling, the Governor, with the advice of the Executive Council, be authorised to issue from the Colonial Treasury any sum, not exceeding the amount of such private contributions, to the extent of £1,000 in aid of the undertaking.
2. Stipends to be issued to officiating ministers in the following ratio, viz. :—
   If there be a resident population of 100 adults subscribing a declaration of their desire to attend the church or chapel of such minister, £100 per annum.
   If 200 adults, £150 per annum.
   If 500 adults, £200 per annum.

A discretionary power was given to modify the conditions in certain cases. Trustees were to be appointed of the several properties, and free sittings to be reserved in every church or chapel, to the extent of one fourth of the whole, for the use of poor persons.

This Act was hailed with satisfaction in the Churches, and the Presbyterians adopted an Address to the



EBENEZER CHURCH, HAWKESBURY RIVER, NEW SOUTH WALES

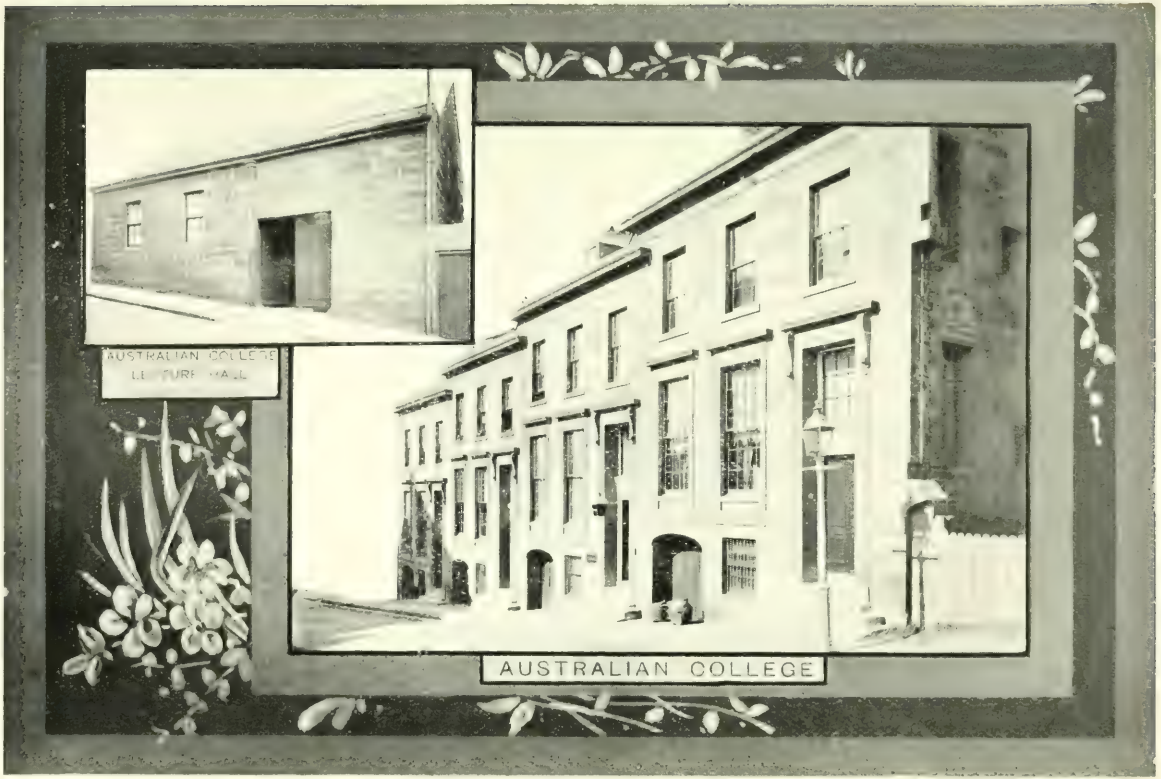
(The Oldest Church now Standing in Australia)

SYDNEY, AS DR. LANG FIRST SAW IT

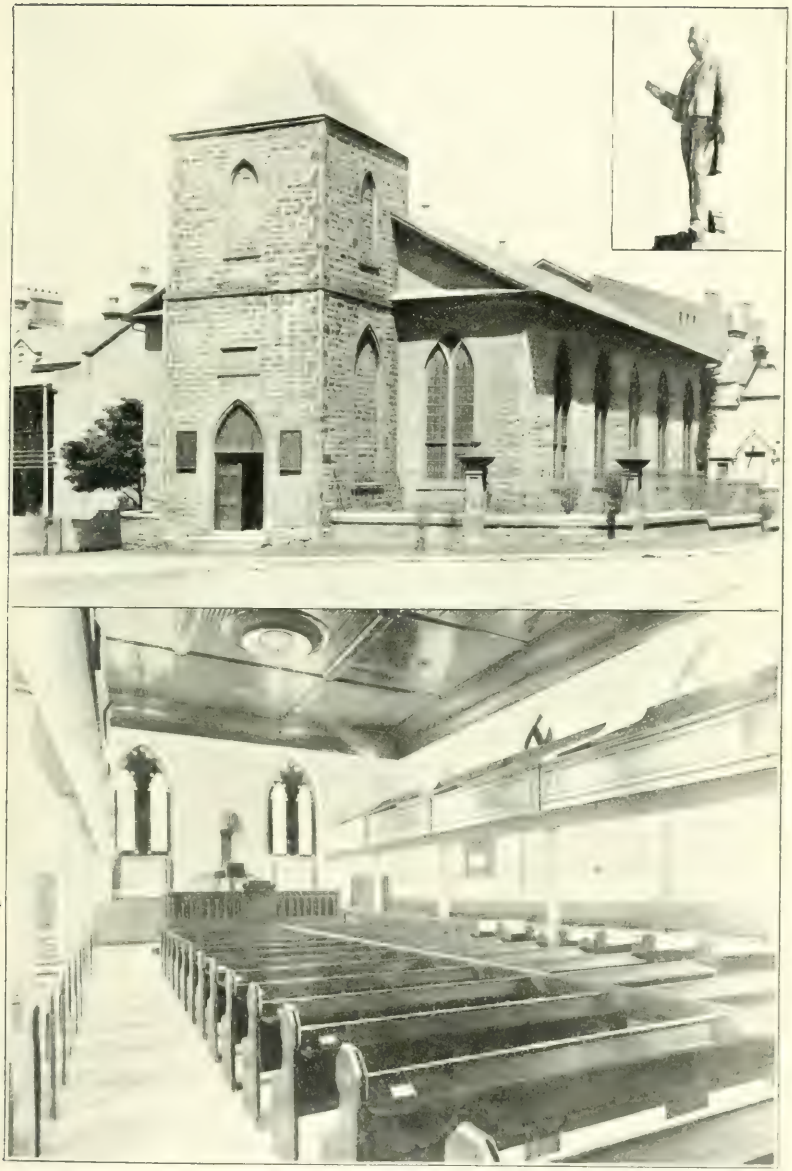
SYDNEY COVE 1810

(From an Old Water-Colour Drawing)

Plate



DR. LANG'S "AUSTRALIAN COLLEGE," JAMIESON STREET, SYDNEY



THE SCOTS CHURCH, SYDNEY

Governor congratulating him on the spirit of impartial justice which the Act displayed, and expressing their thankfulness for the extension of privileges heretofore denied to them.

DR. LANG'S THIRD VISIT TO BRITAIN.

The progress which was being made in all departments, the growth of population, and the better prospects which were being opened for teachers and preachers, induced Dr Lang to pay another visit to the mother country. He sailed for Britain in 1836, and travelled through Scotland and Ireland holding meetings, giving addresses, publishing information regarding the colony and its resources, setting forth its attractions and urging its claims, the result being that he succeeded in awakening a lively interest in the colony, and in its religious condition and requirements. The fruit of his mission soon became apparent. Four ministers preceded him on his return, viz., James Allan, Irving Hetherington, William Hamilton, and John Tait, while others followed. Before the arrival of these brethren, and during the absence of Dr. Lang, the Presbytery had applied to the Legislative Council for a Temporalities Act, which was passed on the 9th September, 1837. It is entitled "*An Act to regulate the temporal affairs of Presbyterian Churches and Chapels connected with the Church of Scotland in the Colony of New South Wales.*" The earliest official record of a meeting of Presbytery now extant is that of November 2nd, 1837, which was held in St. Andrew's Church, Sydney, the ministers present being the Revs. J. McGarvie, J. Cleland, and J. Allan, with Messrs. Smith and Johnston, elders. At that meeting, three calls were submitted—one from Patrick's Plains (Singleton), in favour of the Rev. I. Hetherington; one from Goulburn, in favour of the Rev. W. Hamilton; and one from Illawarra, in favour of the Rev. J. Tait. These

calls were all sustained and given effect to. The Presbytery had now become entrenched in a position of power. The Presbyterian Church, represented by the Presbytery, had received legal recognition, and the Presbytery became invested with the sole authority to certify for the payment of State salaries to ministers of the Presbyterian Church.

RETURN OF DR. LANG.

On the 3rd December of this year Dr. Lang returned from his trip, bringing with him eight ministers and four probationers. He had been planning in his own mind how this large clerical force could be best disposed of, and he felt eager to have them all located in suitable spheres with as little delay as possible, and their right to the salaries provided by the State recognised. He was, in consequence, greatly disappointed to find that, according to the terms of the *Declaratory Act of the Church of Scotland*, only ministers settled in charges could be admitted as members of Presbyteries, and only on the certification of the Moderator of the Presbytery could the salaries of Presbyterian ministers be paid. A special meeting of Presbytery was called to consider the situation. Seven days were spent in hot disputation, but the Presbytery would not yield, and determined to adhere to the rule.

FIRST DIVISION, AND SUBSEQUENT RE-UNION.

Thereupon Dr. Lang and the newly-arrived ministers who sympathised with him determined to organise themselves into a separate body. This they did on the 11th December, 1837. The name of the body so formed was THE SYNOD OF NEW SOUTH WALES, its standards being essentially those of the Church of Scotland, and its authority over all connected with it supreme, no appeal from its jurisdiction being tolerated to any Church or Churches beyond seas.

The new Synod started on its work with much vigour, having Dr. Lang as its Moderator. The following ministers adhered to it:—The Revs. J. D. Lang, John Dougall, G. Anderson, James Fullerton, Hugh R. Gilchrist, Cunningham Atchison, Robert Blain, Robert Stewart, M. Colquhoun, and William McIntyre, together with Mr. James Smith, elder of Scots Church. They were disposed of as follows:—Lang, Dougall, and McIntyre to Sydney; Anderson to Muswellbrook; Blain to Maitland; Fullerton to Windsor and Richmond; Gilchrist to Campbelltown and Liverpool; Atchison to Parramatta, and Colquhoun to Brisbane Water.

The Synod was divided into three Presbyteries:—Sydney, Windsor, and the Hunter River. The two German missionaries brought out by Dr. Lang, and located at Moreton Bay, were made members of the Presbytery of Sydney. A meeting of the Synod was held on May 1st, 1838, when the Moderator stated that, in an interview with the Governor, His Excellency was pleased to express to him his desire that some plan might be devised of effecting a Union of the Presbytery and the Synod; whereupon a series of resolutions was passed, declaring that such union was desirable, and that a joint committee of four members of each body should be appointed, with full power to arrange the Union. The Presbytery at first declined to accede to the proposal for union; and the Synod, finding that the salaries for its ministers could be obtained only through the Presbytery, and feeling much aggrieved by this restriction, proposed that Dr. Lang should proceed to Britain, and endeavour, by conference with the authorities, to have this wrong rectified. To this proposal he acceded. But meanwhile, a conference having been held between certain members of the Presbytery on the one hand and certain members of the Synod on the other, a

series of resolutions was adopted by the Presbytery, and these having been approved by the Synod, it was deemed unnecessary that Dr. Lang should proceed to Britain.

FORMATION OF THE SYNOD OF AUSTRALIA.

It is not necessary to go into all the details of the negotiations for effecting the union: it is sufficient to say that, after full discussion of all the principles involved, a Bond of Union was at last agreed on, and the consent of all parties concerned having been obtained, and an Act passed to give legal sanction to the Union, on the 5th of October, 1840, the ministers and elders who were members of the Synod of New South Wales, and the ministers and elders who were members of the Presbytery of New South Wales, met in St. Andrew's Church, Sydney, and constituted the Synod of Australia, in connection with the Established Church of Scotland.

The parties entering into this Union were the following:—

Members of the Presbytery of New South Wales.	JOHN McGARVIE K. D. SMYTHE JAMES ALLAN IRVING HETHERINGTON WILLIAM HAMILTON JOHN GREGOR JAMES FORBES GEORGE ANDERSON WILLIAM ROSS COLIN STEWART GEORGE MacFIE
Members of the Synod of New South Wales.	JOHN DUNMORE LANG JAMES FULLERTON HUGH R. GILCHRIST CUNNINGHAM ATCHISON ROBERT BLAIN WILLIAM McINTYRE ROBERT STEWART MATTHEW ADAM

It may be mentioned that when the terms of Union had been arranged, but prior to its consummation, Dr. Lang left on another expedition to the mother country. In 1841 he returned from his wanderings, which had been extended to America. He had travelled over eleven of the American States, and had gathered much valuable information as to the methods employed for the support of the Ministry and various other matters of ecclesiastical and educational importance. The Bond of Union which the others had signed having been submitted to him, he signed it, and was admitted a member of the Synod. Attention having been called to the fact that two ministers were labouring in Parramatta, viz., Messrs. Allan and Atchison, and one being deemed sufficient, both were withdrawn. In Maitland also two were located, Messrs. Blain and Gregor, and there being room for only one, both were withdrawn. The result of this action on the part of the Synod was that Messrs. Allan and Gregor withdrew from the Presbyterian, and joined the Episcopal Church. The Rev. J. Gregor for years thereafter conducted a school in West Maitland, where several old colonists of standing were educated. When on a holiday trip to Brisbane, he was drowned whilst bathing. The Rev. J. Tait was transferred from Wollongong to Parramatta, and the Rev. C. Atchison went to Wollongong.

SYNOD OF 1841. A NATIVE MINISTRY.

At the Synod which met in October, 1841, the Rev. John Tait was elected Moderator in succession to the Rev. Wm. McIntyre, and the Rev. Dr. Fullerton was appointed Clerk. At this meeting an overture was submitted by Dr. Lang, setting forth the need of taking steps for the training of a native ministry, indicating a curriculum of study through which candidates for the ministry should be required to pass, and suggesting that arrangements might be made for reviving "The Australian College," and

for imparting through it the education required, should the Synod be pleased to sanction that course. The collapse, however, of the College, and the fruitlessness of the efforts put forth to resuscitate it, precluded the hope of carrying out that idea.

DR. LANG'S JOURNEYS. ADMONISHED BY COMMISSION.

In order to extricate the College from its embarrassments, Dr. Lang paid a visit to Port Phillip and Tasmania to solicit help. He received encouraging promises of aid, but on his return events occurred which altered the whole complexion of affairs. He learned that some of his brethren were displeased with his proceedings, and that some members of his congregation complained of his being so long absent from his pulpit. At a meeting of the Presbytery of Sydney, held in the Scots Church on the 5th January, 1842, a memorial from certain members containing such complaint was read and considered. An additional complaint was made, that on a certain Sabbath during his absence the pulpit was occupied by a well-known licentiate of the Church of Scotland, who, it was said, had been refused admission by the Presbytery. The Presbytery was pleased to attach such importance to these complaints as to refer them to the Commission of Synod, which court had now been instituted. The Commission met and considered them, with the result that they severely admonished him to guard against such complaints in future. Dr. Lang naturally felt very indignant that, after all he had done both for the Church and the colony, he should receive so little consideration at the hands of his brethren. The ungrateful treatment he had received brought to a head the dissatisfaction with the existing state of things which had been gradually gaining force in his mind, and determined him to take a step on which for some time he had been meditating.

DR. LANG AND VOLUNTARYISM.

His visit to America, and his opportunities of observing the working of the Voluntary System for the maintenance of religious ordinances, had led him to look with favour on that system ; and, while on the one hand his sympathy had been drawn towards the Voluntary System, the conviction had been day by day growing stronger in his mind, that the system of indiscriminate endowment of religion which prevailed in the colony was wrong in principle, and ought to be abolished. Such being his views, he, on the 6th February, 1842, delivered to his large congregation an address, in which he stated that the Presbyterian form of Church Government was, he believed, the true apostolic form, but, "despairing of the cause of God in the colony, at least through the instrumentality of the Presbyterian Church as at present constituted, I have resolved, after mature deliberation, to resign the pastoral charge of this Church and congregation, and to seek some other field of Christian exertion where my services will be better appreciated, and my honest and self-denying efforts for the building up of our Zion be met with the friendly and cordial co-operation of Christian men."

"I intend," he said, "to devote the remainder of my life towards the building up of our beloved Zion in the neighbouring colony of New Zealand," without either soliciting or receiving support from the State. The announcement caused no small ferment in the congregation, and its members strongly remonstrated against such a procedure. In reply to a letter from Dr. Ramsay, of Dobroyd, the senior trustee, he informed them that he was not unwilling to remain in this colony as the pastor of the Scots Church, provided they would agree to renounce connection with the State, and also with the Synod of Australia in connection with the Established Church of Scotland. A meeting of the trustees, elders,

committee of management and congregation was then duly called and held in the church, at which it was agreed by an overwhelming majority to accede to these conditions.

DR. LANG RENOUNCES CONNECTION WITH THE SYNOD.

He therefore sent a letter dated March 1st, 1842, to the Moderator of the Presbytery of Sydney, intimating that he and his congregation had decided to renounce all connection with the Synod. He concluded his letter with these words:—"I beg at the same time to inform you that the trustees, elders, committee of management and congregation, are determined to maintain their exclusive right to the church and the property therewith connected, at all hazards, and against all claimants whatsoever, saving and excepting the rights of the parties to whom the church is still indebted for its erection, in testimony whereof I beg hereby to inform you that the use of the church can no longer be allowed for any further meetings of the Presbytery of Sydney."

A letter was at the same time sent to the Governor stating that, from the close of the current quarter, it would not be necessary to issue salary as heretofore from the Colonial Treasury for the minister of the Scots Church, all claims for such salary in future being hereby renounced. Having been formally cited to appear before the Presbytery, he paid no attention to the citation, and the case was referred to the Commission of Synod. The Commission met on the 7th April, suspended Dr. Lang from the exercise of the ministry, and instructed the Presbytery to proceed against him by process of libel, and refer the final decision to the annual meeting of the Synod in October. At that meeting Dr. Lang attended, but refused to appear at the bar. He desired to be informed whether there were any charges to be brought against him, arising out of circumstances prior to the 6th

ST. ANDREW'S CHURCH, SYDNEY (Exterior and Interior)

With Portrait of the Rev. Dr. John McGarvie, Founder and First Minister *Plate 5*

AN HISTORIC CHURCH (

Plate

February, and when answered in the negative, he said: "In reference to all charges preferred against me in your Court, founded on circumstances and events occurring either on or after the 6th February last, when I publicly renounced all connection with the State, and with this Synod as a State Church in this colony, I have to say that I decline your jurisdiction." He then took his hat and walked off, and so did all the strangers present except two or three.

DEPOSITION OF DR. LANG AND ITS ISSUE.

The libel was then taken up accusing him of slander, schism, and contumacy. He had called them "a synagogue of Satan," and declared that they were actuated by a spirit of hostility towards him which could have emanated only from the Father of Evil. It was moved that his resignation be accepted. It was moved as an amendment that he be deposed. Three ministers and one elder voted for the motion. Seven ministers and one elder voted for the amendment, and sentence of deposition was passed accordingly. Dr. Lang had made up his mind to disregard their sentence, and to continue his ministry as heretofore, and much sympathy with him was felt and expressed throughout the colony. The Church which had become one, was thus again split in twain, and the work of effectively extending it throughout the colony was greatly hindered.

Chapter II.

THE SYNOD OF NEW SOUTH WALES.

Before proceeding to narrate the future course of the Synod of Australia, it will be well to sketch briefly the fortunes of Dr. Lang and the party adhering to him in the new position which he had taken up. A large congregation still continued to wait on his ministry. Shortly after his withdrawal from the Synod of Australia, he delivered in the School of Arts, Sydney, three lectures on the impolicy and injustice of religious Establishments, or the granting of money for the support of religion from the public treasury. He expatiated on the merits of the Voluntary System, as exemplified in the United States of America, and maintained that State aid to religion in Australia was as unrighteous as it was unnecessary. The proposal to abolish State aid to religion was one, he said, which might be expected to encounter strenuous opposition. The struggle might be a violent one, but it was a struggle for liberty of conscience, and for the freedom of the Christian Church. The contest might be prolonged and keen, but let the enemies of civil and religious freedom remember that

> "Freedom's battle once begun,
> Bequeathed from bleeding sire to son,
> Tho' baffled oft is ever won."

A meeting of the congregation of Scots Church was held for the purpose of forming a "Society for the

maintenance and extension of Presbyterian ordinances throughout the colony." The Society was constituted accordingly, and a committee of thirty-six members chosen to carry out its objects. This Society continued in active operation for many years, and rendered valuable assistance, financially and otherwise, in organising and establishing a Presbyterian Church in the colony, entirely free and unconnected with the State. Shortly thereafter a large public meeting was held in the Independent Church, Melbourne, and a stirring address delivered by Dr. Lang in advocacy of the Voluntary System, with the result that a committee of twenty members was appointed to put forth a strenuous effort to obtain ministers from the mother country, and help forward young men to the ministry in the colony. A fund was at the same time started for the purpose of providing salaries for such ministers as might choose to connect themselves with the movement which Dr. Lang had inaugurated.

ACTIVITY OF DR. LANG.

The three years that followed his separation from the Synod of Australia were years of unceasing activity on the part of Dr. Lang; he preached, lectured, and issued addresses and letters, availing himself of every opportunity of promoting the cause he had espoused, and of delivering the Church from what he viewed as the thraldom of State connection. In 1843 he had been elected to represent the District of Port Phillip in the Legislative Council of the colony. This placed him in a position of great influence, which he continued to hold till the close of the first Session of the Council in 1846, when he left the colony for Great Britain.

Before leaving, a public meeting of Presbyterian and other Protestants was held in the Scots Church, at which a resolution was passed calling attention to the

alarming growth of Popery and Puseyism in the colony, due largely, it was believed, to the existing system of indiscriminate endowment of religion; and expressing a conviction that the only effectual remedy for this unsatisfactory state of things was the abolition of the system and the entire separation of Church and State. The congregation agreed to grant leave of absence for two years to Dr. Lang, and to pay him such salary as the revenue of the congregation would admit of.

LITERARY WORK.

Dr. Lang arrived in Britain in the end of 1846, after a voyage of nearly six months' duration. The leisure thus obtained was turned to good account for literary work. He had been for a considerable time revolving in his own mind the idea of a separation of the northern and southern portions of the territory of New South Wales, and the formation of two distinct and independent colonies; and, before starting on his voyage, he had travelled largely both north and south, with the view of ascertaining for himself the capabilities of these regions, and had gathered a large amount of information regarding them. During his voyage he had written two volumes, which were afterwards published under the names of "*Cooksland*" and "*Phillipsland*." He also published a pamphlet entitled "*Popery in Australia and the Southern Hemisphere, and How to Check It.*" He also called attention to the fact that the colony was being flooded with Roman Catholics from the south and west of Ireland, through the system of free immigration which was in operation, and that the numbers thus introduced were out of all proportion to the numbers arriving from England and Scotland. He contended that the Government aid to immigration should be dispensed on the proportionate principle; and his contentions bore good fruit in due time. He laboured hard to draw

attention to Australia, and to excite an interest in it as a field for emigration, and his labours were not in vain. As the result of his efforts, a stream of immigration of a superior description began to flow into the colony, which, while conferring great benefit on the colony, proved the road to fortune in the case of many of the immigrants.

DR. LANG AND IRISH HOME RULE.

Among other publications at this time, was a Letter addressed to the Right Hon. Lord John Russell, having as its title: "*Repeal or Revolution, or a Glimpse of the Irish Future.*" In this letter he advocated with great force of language and argument the cause of the Irish people, in demanding the Repeal of their Legislative Union with Great Britain, and the re-establishment of their own National Legislature. Things, he said, which had fallen within the sphere of his own observation and experience, had led him to this conclusion. It is interesting to find that Gladstone's Home Rule measure was not a new idea, but one that had been propounded long before by the father and founder of Presbyterianism in New South Wales.

DR. LANG'S APPEAL FOR MINISTERS.

During his visit to the Home Country Dr. Lang appealed to the United Presbyterian Church, and also to the Free Church—whose ministers were maintained by the voluntary contributions of the people—to aid him in his endeavours to establish a Church on the Voluntary Principle in Australia. But his appeal failed to enlist the sympathy of these Churches, as such. His publication, however, and his address, led not a few, both clergymen and laymen, to think favourably of Australia as a land for settlement, and resulted in further additions being made to the clerical force in our colony, among them Rev. Wm. Ritchie, of the Secession Church, who was in due time settled in Yass, where he did good work.

Dr. Lang returned to the colony in January, 1850, bringing with him a number of ordained ministers, and young men in various stages of preparation for the ministry. A complete list of the band of students brought out by Dr. Lang in the ship *Clifton* was supplied by the late Rev. Patrick Fitzgerald not long before his death, and we give this interesting list in the Appendix. In addition to the young men named in this list, there came in the *Clifton* with Dr Lang the Revs. J. Gibson, C. Odell, and J. Anderson.

FORMATION OF SYNOD OF NEW SOUTH WALES.

The number of ministers now adhering to Dr. Lang was deemed sufficient to warrant the formation of a Church in accordance with the principles for which he had been contending. Accordingly on the 3rd of April, 1850, a meeting of ministers and elders was held, and a basis was prepared embodying the principle of the voluntary support of the ministry; and a Synod was constituted, under the designation of THE SYNOD OF NEW SOUTH WALES, consisting of the following:—John Dunmore Lang, D.D., William Ritchie, and Barzillai Quaiffe, ministers; and Messrs. Thomas Clark and James S. Small, elders. On the same day, in the evening, the Rev. John Gibson, formerly a missionary in Jamaica, and who had come out with Dr. Lang from England, was admitted a member of the Synod, and sent to labour on the Clarence River. Three candidates for the ministry were licensed, viz.: Mr. William Ridley, B.A., of the University of London, Mr. Lorenzo Lodge, of London, and Mr. F. Goethe, of Coblenz, in Rhenish Prussia. Mr. Lodge had been a member of the United Presbyterian congregation in London, of which Dr. Archer was minister, and came out in the *Clifton* with Dr. Lang. After license he was sent to Ipswich, Moreton Bay, where he laboured for a short time, returning to Newcastle, where he had much encouragement,

till the end of 1852, when his health broke down, and he went to Tasmania. When strength was restored, Mr. Lodge found it necessary to turn to a secular calling; but he has exercised his gifts in the pulpit more or less regularly during all these years, and has also been for fifty years an earnest advocate of Temperance, and for thirty-five years has edited a Temperance paper, *The People's Friend*. He is still alive, and at eighty-two years of age is able to do some Church work.

THEOLOGICAL EDUCATION.

Messrs. Ridley and Goethe were retained for the work of Theological Education in Sydney. The Australian College was still carried on as a Theological institution by selected members of the Synod, viz : the Revs. W. Ridley and F. Goethe, also the Rev. B. Quaiffe, who, with his congregation, had been admitted as a constituent part of the Synod. At various dates during the remainder of the year, David Blair, Walter Robb, and Gottfried Wagner were licensed and ordained —and John Simon Christian Handt, German missionary, was received into the fellowship of the Synod. In December of that year John McGibbon and J. T. Carter were licensed ; and in the following year, Patrick Fitzgerald and Alexander Black were licensed and ordained, the former being sent to Wagga Wagga and the latter to Murrurundi. Mr. Black had been an Assistant to the Professor of Mathematics in Madras College, St. Andrew's, Scotland, in which University of his native town he studied Arts. He received his theological training in Dr. Lang's Australian Theological Hall, under the Doctor and the Rev. Barzillai Quaiffe. For nine years Mr. Black did unselfish pioneer work at Murrurundi, resigning in 1860.

DR. LANG'S ELECTION TO LEGISLATIVE COUNCIL.

In September, 1851, Dr. Lang was elected as one of the two representatives of Sydney in the Legislative Council.

A new Electoral Act having been passed and the Council dissolved, a General Election under the new Constitution followed, when Dr. Lang was re-elected for the city of Sydney and placed at the head of the poll by a large majority. He did not, however, take his seat, but resigned, and embarked for Europe, *viâ* Cape Horn, on the 15th February, 1852.

FOUNDING OF THE VICTORIAN CHURCH.

The separation of Port Phillip from New South Wales, in 1850, was followed by a severance of the ministerial brethren labouring in Port Phillip from ecclesiastical connection with the Church in New South Wales. We might claim it as an honour belonging to this, the mother Church, that from her went forth the man—the Rev. James Forbes, M.A.—who became the first Presbyterian minister settled in Victoria. The Rev. James Clow, indeed, preceded him, a most worthy and devoted man, who did good service before the arrival of Mr. Forbes, but he declined to accept the charge of a congregation. To Mr. Forbes, in conjunction with him, belongs the honour of having founded, by his zealous labours, the Presbyterian Church of Victoria. Mr. Forbes was a graduate of Aberdeen University, and arrived in this colony with Dr. Lang in 1837. He was but twenty-three years of age, his health by no means robust, and his experience not large, but he possessed a rare combination of qualities that admirably fitted him for the important and difficult work which devolved upon him. He had an intense spiritual energy of character and dauntless courage of heart, an inextinguishable love to Christ and apostolic devotion to His work, which carried him steadily forward in his appointed path, and he never for one moment shrank or swerved from the task which had been assigned him to do.

CHANGES.

Several changes occurred during Dr. Lang's absence. The congregation which had been formed at the corner

of Pitt and Bathurst Streets, Sydney, joined that of the Scots Church; the Rev. J. T. Carter resigned his connection with the Synod, and Mr. Handt joined the Episcopal Church, while Mr. Wagner was declared to be no longer a member of the Synod. Mr. Gibson left the Clarence for Balmain, and ultimately resigned his connection with the Synod. Mr. W. Chaucer was licensed and ordained, and settled on the Lower Hunter.

At the meeting of Synod in 1854, Dr. Lang, having returned, took his seat as a member of Synod. He stated that a section of his congregation, including a large portion of the Committee of Management, had combined in a resolution to force on him, the senior minister of the congregation, the acceptance of a young minister of their choice as co-pastor, and that he had considered it his duty to withstand the overbearing assumption of this party; that the result had been the secession of most of the Committee of Management, with many of the members of the congregation. The result of this secession was the formation of a new congregation in Woolloomooloo, with the Rev. John McGibbon (afterwards LL.D.) as its pastor, and both pastor and people connected themselves with the Synod of Australia.

THE REV. WILLIAM RIDLEY AND THE BLACKS.

At the meeting of Synod, the Rev. W. Ridley made the following interesting statement:—"About a year ago he had been led to resolve on devoting his time and strength to an attempt to convey the Gospel to as many as possible of those colonists who are so far in the interior as to be beyond the labours of settled ministers, and, if possible, to the aborigines." In pursuit of this design he had made three tours to the districts of the Peel, Namoi, Bundarra, and Barwon Rivers, and in the course of these tours, had travelled 3,500 miles. (*Vide* further reference to Mr. Ridley, under head of "Mission to Aborigines").

With marvellous self-denial Mr. Ridley sojourned among the blacks, and companied with them until he had acquired such proficiency in their language, the Kamilaroi, that he could make known to them the saving truths of the Gospel. He composed a hymn of praise in their tongue, and made some progress toward the formation of a grammar, but, after two or three years, he had to abandon the mission from lack of support.

The Rev. Dr. Robert Boag, having left the Synod of Australia, was admitted into the Synod of New South Wales, and became co-pastor in the Scots Church, and afterwards started the Hyde Park Seminary. The Rev. James Collins, from the North of Ireland, was admitted and ordained as minister of a congregation in Pyrmont. The Rev. Robert Miller, who had been a missionary for some time in Africa and thereafter in India, was admitted and ordained and sent to the Clarence River, but died shortly afterwards.

THE REVS. WILLIAM RITCHIE AND THOMAS BELL.

The Rev. W. Ritchie, who had laboured with much acceptance in Yass, died in this year, much regretted. He was abundant in labours, a faithful, fearless preacher, yearning for the spiritual weal of his people, a consistent Christian, and a loyal friend. He was called away ripe in years and in faith. To this day he is remembered lovingly in the parish of Yass.

Mr. Thomas Bell, a student, who had come to the colony in quest of health from the United Presbyterian Church of Scotland, under the auspices of Dr. Lang, was licensed and ordained, and sent to Brisbane. There he at first became minister of the United Evangelical Church, and afterwards of the first United Presbyterian Congregation in Queensland, for which a site was purchased and a church built, through his efforts, in Creek Street, Brisbane, in 1859. This property was, about 1885, sold for a large

sum, with which a valuable site was purchased, containing a manse, and on which the present magnificent church of St. Paul's—one of the finest belonging to any Church in Queensland—was erected. The Rev. Thomas Bell had to retire shortly after the Creek Street church was built, owing to ill-health, and died in October, 1859, leaving behind a much-cherished memory.

Dr. Lang always took a great interest in the Germans scattered throughout the colonies, and ordained several missionaries to labour among them.

REV. JOHN REID.

Dr. Lang reported to Synod that the application which had been made to Scotland for a colleague to himself, had failed, but he had the hope of securing the Rev. John Reid, an ordained minister of the Church of Scotland labouring in Victoria, a man of experience and of much ability, who, before coming to Australia, was successively minister of the parishes of Bathgate and Johnstone in Scotland, and of a congregation in Liverpool, England. In Victoria he was minister first of Essendon and then of North Melbourne. Mr. Reid, the father of the recent Federal Premier (the Right Hon. George H. Reid, P.C., K.C.), became in due time Dr. Lang's colleague ; and under his ministry the congregation prospered greatly. Mr. Reid subsequently became minister of the Mariners' Church in Sydney. He died on the 18th July, 1867, aged 67, and was buried—alongside many Scots who have done much to advance Australia—at Rookwood. He is still held in affectionate regard by many throughout Australia, and his children and grandchildren, both in New South Wales and Victoria, revere his memory, and are staunchly attached to the Church of their fathers.

About this time, the Affiliated College question, and the Union question, began to be agitated, and a committee of the Synod was appointed to co-operate

with other Presbyterians in the effort to get a college erected. The College enterprise will be afterwards referred to. At the Synod meeting in 1860 Dr. Lang referred to the attempt made by the Synod of Australia to oust him from the trusteeship of the Scots Church property, which had ended in failure. The Privy Council, to which an appeal had been taken, decided in Dr. Lang's favour, and the whole costs of the prosecution, both here and at home, fell on the Synod.

DEPOSITION OF DR. LANG RESCINDED.

When the Synod of Australia deposed Dr. Lang, the sentence passed on him was sent home to be confirmed by the Presbytery of Irvine, by which he had been licensed and ordained. The Presbytery, without examining the case for themselves, and without giving the accused an opportunity of defence, confirmed the sentence, a procedure which was clearly *ultra vires*. Dr. Lang therefore presented himself before the Presbytery of Irvine and clearly showed that, beyond all question, it had acted in a wholly irregular and unconstitutional manner and had inflicted on him a grievous wrong. He therefore demanded that this illegal act and deed should be rescinded, and that his status as a duly ordained minister of the Church of Scotland should be affirmed and duly recognised. As the case had been referred to the Presbytery by the Colonial Committee of the Church of Scotland, the Presbytery declined to rescind its finding without the permission of the General Assembly. Dr. Lang applied in due form to the General Assembly, who simply dismissed the application, whereupon Dr. Lang, after consulting with friends of high standing in the legal profession, directed an action for reduction and damages to be instituted against the Presbytery of Irvine in the Court of Session, the Supreme Court of Scotland. The result was that the General Assembly hastened to reverse

its previous finding, and directed the Presbytery of Irvine to rescind its unwarrantable decision and reinstate Dr. Lang in his proper status as an ordained minister of the Church of Scotland. On condition of its doing so and paying all the expenses that had been incurred, he agreed to forego his claim for damages. This second victory which Dr. Lang had won over the Synod of Australia, with the heavy expenses involved, was not calculated to increase the affection with which the Synod had come to regard him. Dr. Lang having been asked by the Synod of Australia whether he would be willing to submit matters still at issue between him and the Synod to the consideration of certain disinterested parties, who should declare their opinion as to what course they would recommend, it was mutually agreed that the Rev. Dr. Steel of the Free Church, the Rev. Adam Thomson of the United Presbyterian Church, and N. D. Stenhouse, Esq., Solicitor, of the Presbyterian Church, Balmain, should be the referees in the case, and these gentlemen having taken the matter into consideration, virtually expressed it as their opinion that the proceedings of the Synod of Australia towards Dr. Lang in 1842 were unwarranted and ought to be rescinded. The sentence of deposition was afterwards rescinded, but Dr. Lang was not re-admitted as a member of the Synod.

The Rev. John Reid, on his acceptance of the position of the Mariners' Church, having resigned his connection with the Synod of New South Wales, Dr. Lang was left without a colleague. But Rev. George Graham, M.A., a minister of the United Presbyterian Church in Stornoway, who had come to Australia on the recommendation of Dr. Lang, now became his colleague.

SYNOD OF 1864.

The annual meeting of the Synod was held in the Scots Church on 2nd November, 1864. Dr. Lang

being Moderator, and the Rev. P. Fitzgerald, Clerk. Several transpositions of ministers had been effected, and the following new arrivals:—The Revs. W. F. Reid, Vincent G. Williams, J. Paterson (licentiate of Presbytery of Dunoon), and James Martin, had been received. It was found that a great change had taken place in the strength of the Synod within the past twelve months. Whereas in 1863 there had been nine ministerial members, now there were only four. The Rev. Thos. Kingsford had been transferred to the Queensland Church, he becoming minister of Warwick, Darling Downs, in 1851, where he remained until 1870, when he resigned owing to ill-health, but resided in Warwick till October, 1881, when he died in his 82nd year. The Rev. J. Paterson had returned to Scotland; and the Rev. V. G. Williams, of Murrurundi, and the Rev. James Collins, of Grafton, had died. The Rev. George Graham, junior pastor of the Scots Church, had gone to Queensland, where, on the 27th November, 1864, he was inducted as the second minister of the important parish of Maryborough, Gayndah, and Dundathu. During his ministry a church building was commenced at Maryborough, and another was erected at Dundathu. On account of ill-health, he resigned in January, 1866, carrying with him to Victoria substantial tokens of esteem. The Rev R. S. Paterson had been invited by Dr. Lang to come to the colony, and had arrived a few months before. Mr. Paterson was a regularly ordained minister of the United Presbyterian Church of Scotland, and had been for four years pastor of a church in the Orkney Islands. He was advised not to identify himself with any one of the sections of the Presbyterian Church, but to remain unattached till the expected Union of the Churches had been accomplished. This advice he and his congregation at Pyrmont were pleased to act upon.

The subject of the Union of the Churches having again come under consideration, it was moved, seconded and agreed to that the Moderator and Clerk, with the two elders resident in Sydney, be appointed as a Commission of Synod empowered to take action in the matter of Union, should any necessity arise for their so doing.

The Commission met on the 15th day of November, 1864, and adopted the following minute :—" Communications having been received by the Commission from the Rev. James Cameron, M.A., interim clerk of the Synod of Eastern Australia, respecting Presbyterian Union, and inviting the Commission to confer thereanent, and such Conference having been held on the 10th day of November, 1864, and subsequent days, the Commission resolve, with a view to enter into a general and comprehensive union with all Presbyterians in the colony holding the Westminster Confession of Faith and other standards of the Presbyterian Church, to *dissolve*, in the name of the Lord Jesus Christ, the above Synod of New South Wales."

SYNOD OF NEW SOUTH WALES DISSOLVED.

A Deed of Dissolution having been prepared and duly signed by the members of the Commission, the Synod of New South Wales was, in pursuance of the resolution which had been adopted to that effect, declared to be formally dissolved. It had been brought into existence in the year 1850, eight years after Dr. Lang's separation from the Synod of Australia. It thus extended over a period of just fourteen years. Dr. Lang was well aware that in starting a Church on the voluntary principle, in a colony where the Presbyterian element formed but a small proportion of the population, and scattered over so wide a territory, he was imposing on himself an arduous task; and he found it so. The difficulty was increased by his having to contend with the competition of the larger body, which was liberally

aided by the Government. The worst trouble of all was to find suitable men for the ministry. There were few available in the colony. The appeal to the Home Churches had awakened no response. In these circumstances we can well imagine that the pressure of need may have sometimes tempted him to lay hands on those of whose competency and suitability it would not be easy for him to feel fully assured. The Synod of New South Wales formed a somewhat miscellaneous company. There were good men and scholarly men among them, but, taken as a whole, they could hardly be designated a strong Church. At the time of the Union the numerical strength of the body had so declined, that the Synod consisted of little more than the Moderator and Clerk, their respective Elders, and congregations.

Chapter III.

THE SYNOD OF AUSTRALIA

In Connection with the Church of Scotland, from the Secession of Dr. Lang in 1842 to the Union in 1865.

The Synod in 1842 comprised twenty ministers settled in charges, while twenty substantial churches had been erected. This included the brethren labouring in Victoria. These, till now, had been members of the Presbytery of Sydney ; but, in this year, the Presbytery of Melbourne—consisting of five ministers, namely : James Forbes, Andrew Love, Thomas Mowbray, Alexander Laurie, and Peter Gunn—was disjoined from the Church of New South Wales.

The Synod had now grown into a strong and well organised body, receiving salaries from the State for its ministers and teachers, grants of land as sites for churches, manses, and schools, and pecuniary assistance for the erection of buildings. A Committee on Church Extension had been appointed, and a Committee also on Missions to the Heathen. The Synod was now in a position to prosecute its work with vigour. Of the first Synod, the Rev. John Tait was Moderator. He was succeeded by the Rev. William McIntyre, and

Mr. McIntyre by the Rev. William Hamilton. At the meeting of Synod in 1843, the Rev. Dr. Fullerton was chosen Moderator.

THE DISRUPTION IN SCOTLAND.

The Ten Years' Conflict which had been going on in Scotland had been watched with much interest by brethren in the colonies, and the issue was waited for with no small measure of anxiety. It was not till within a few days of the meeting of Synod in October, 1844, that the tidings of the Disruption of the Church of Scotland in May, 1843, reached the colony. It was felt that an event so momentous would necessarily have an important bearing upon the Church in the colonies; but, as the tidings were so recent, and the time available for the brethren to make up their minds so short, the Synod did not feel itself prepared to take action in regard to this matter, so no Deliverance was adopted, and no reference made to this grave business.

An Overture on the subject of making provision for the training of candidates for the ministry was ordered to be sent down to Presbyteries, and inquiries were made as to the condition and working of the several churches connected with the Synod. Mr. J. S. White, who had been studying for several years with a view to the ministry, applied to be received, and the Presbytery of Sydney was instructed to take him under its superintendence. Two ministers were in the course of the year received from Scotland: the Rev. Wm. Ross, M.A., settled first at the Paterson, afterwards at Goulburn; and the Rev. Wm. Purves, settled first at Port Macquarie, and afterwards at East Maitland. The Synod was doing its best to maintain the schools under its jurisdiction in as great a state of efficiency as possible; but, as the National system of education which had been introduced was viewed with favour, and as the denominational

schools were being gradually superseded by the national, the Synod felt that the need for maintaining separate schools of their own had passed away.

A BURNING QUESTION.

In due time, communications were received both from the Established Church and from the Free Church of Scotland, asking for an expression of sympathy, and making offer of support, if such sympathy should be expressed. As it had thus become necessary to come to some decision, the Rev. Wm. Hamilton moved, and the Rev. Dr. Fullerton seconded, a Deliverance to the following effect: "That they desired to maintain friendly relations with both Churches, and would accept gladly whatever aid might be extended to the Synod; and that, whilst the designation of the Synod as *in connection with the Established Church of Scotland* did not imply any idea of Erastianism, or of subjection to foreign jurisdiction, yet, lest it should give rise to misapprehension of their position, the said designation should be changed, and steps taken immediately to obtain the sanction of the civil government to the change."

The Rev. Dr. McGarvie moved as an amendment: "That the Synod did not deem it necessary to alter its designation or to abandon its connection with the Established Church of Scotland." A second amendment was moved by the Rev. John Tait, and seconded by the Rev. Wm. McIntyre, to the effect that "the Synod did not feel warranted in maintaining the same close connection as heretofore with the Established Church of Scotland, nor in retaining a designation which was calculated to misrepresent them; that thanks be tendered to the Free Church for her generous offer of assistance, and express their willingness to receive any aid she might be able to render." The second amendment was put against the first and carried. The second amendment was then put

against the motion, when the motion was carried by a majority of three. For the motion there voted Messrs. Hamilton, Eipper, Atchison, Gilchrist, Fullerton, Adam, Mowbray, Hetherington, ministers; and Mr. John Stewart, elder. For the second amendment: Messrs. Tait, Forbes, McIntyre, Blain, Colin Stewart, ministers; and George Bowman, elder; Messrs. McGarvie, McFie, and Purves, ministers; and Mr. Anderson, elder, declining to vote.

EFFECT OF SYNOD'S DECISION IN SCOTLAND AND HERE.

Copies of the Deliverance then adopted were sent to the Moderators of the Home Assemblies. The result was that the Established Church intimated to them that, if they adhered to the Resolution sent, they would be cut off by the Church and deprived of all the privileges they enjoyed in virtue of their connection with the Church of Scotland; while the Free Church plainly told them that they must be either off or on, and that the milk-and-water resolution adopted could not be regarded as satisfactory. The hope was at the same time expressed that upon further consideration they would be enabled to bear faithful testimony to the truth. These replies did not come to hand till after the annual meeting of the Synod in October, 1845. In the meantime preparation was being made for application to the Legislature to sanction the change of designation. When the Synod met in October, the Rev. Wm. Hamilton moved, and the Rev. Thomas Mowbray seconded, that a Committee be appointed to prepare a Draft Bill for legalizing the change of designation. The Rev. Dr. McGarvie moved, and the Rev. Robert Stewart seconded, as an amendment: "That it is not expedient at present to apply to the local Legislature for any change of designation of their Synod." A second amendment was moved by the Rev. Wm. McIntyre, seconded by the Rev. John Tait, to the effect that "as the present designation of the Synod of

Australia, as in connection with the Established Church of Scotland, clearly implies a decided though indirect acquiescence in the submission made by the Church of Scotland to the encroachments made on her Constitution and spiritual independence by the State, a submission of which the Synod disapproves, it is therefore resolved that the Synod change its designation and that it be called the 'Synod of New South Wales,' and that a committee be appointed to prepare a bill for giving effect to the resolution." This amendment was put against the first amendment, and carried, and then against the motion and carried, eight declining to vote.

THE DRAFT BILL.

The Draft Bill was in due time prepared by the committee appointed for the purpose, and a special meeting was held on the 20th of May to consider it. At that meeting it was moved by the Rev. C. Atchison and seconded by the Rev. Dr. McGarvie:—"That the Synod do not think it necessary in the meantime to proceed further with the consideration of the bill now presented, and they hereby relieve the committee of their duties in this respect." It was then moved by the Rev. Wm. McIntyre, and seconded by the Rev. Colin Stewart as an amendment: "That the Synod receive the Report now submitted, and proceed to examine the draft of the bill embodied in that report, with the view of making any amendment it may deem necessary." The amendment was carried by the casting vote of the Moderator. The bill was then considered, several amendments made, and it was resolved to defer any further examination of it until the next annual meeting of the Synod.

SYNOD OF 1846.

The Synod met on the 7th October, 1846. The question of the proposed change of the Synod's designation was then taken up, whereupon it was moved by

the Rev. Wm. McIntyre, and seconded by the Rev. Colin Stewart: "That the Synod resolve itself into a committee to revise the Draft Bill, that it may be immediately laid before the Legislative Council, and that the Moderator be instructed to notify in the *Government Gazette* the result of the application."

The Rev. Dr. McGarvie moved, and the Rev. Robert Stewart seconded, the following amendment:—"That it is not necessary to proceed further in the consideration of the change of designation, and the committee appointed thereanent are hereby relieved of their duties in this matter." The Rev T. Mowbray moved, and Mr. Barker seconded, another amendment, which, after setting forth a statement of principles, and expressing a desire to co-operate with all faithful and evangelical Churches throughout the world, concluded as follows:—"That inasmuch as the present designation of the Synod is known to be offensive on various grounds to a great portion of its ministers and members, and is apt to convey to others an erroneous view of its position, and is thereby calculated to hinder that union and co-operation which it is the earnest desire of this Synod to secure and maintain, they resolve that, instead of the clause 'in connection with the Established Church of Scotland,' the words 'adhering to the Westminster Standards,' be substituted." He further proposed that the necessary steps should be taken to get legislative sanction for this change of designation. When this second amendment was put against the first amendment, the first was carried by nine to eight, and when the first amendment was put against the motion, the amendment of Dr. McGarvie was carried by nine to five. The voting was as follows:—For the motion—Messrs. W. McIntyre, John Tait, and Colin Stewart, ministers, and Dr. Hill and Mr. Martin, elders. For the first amendment (Dr. McGarvie's) Drs. McGarvie and Fullerton, Messrs. C. Eipper, W. Ross,

R. Stewart, and W. Purves, ministers, and Messrs. Whytlaw, Ferrier, and H. McMaster, elders. For the second amendment: Messrs. Mowbray, Hamilton, Hetherington, Blain, Adam, and McFie, ministers, and Messrs. Kellman and Barker, elders.

EFFECTS OF SYNOD'S DECISION.

The effect of this division was that the designation of the Synod was to remain unchanged and that the connection with the Established Church of Scotland continued as heretofore. Against this decision Messrs. Mowbray and Hamilton protested. Mr. Mowbray had been called from Campbellfield, Port Phillip, to Sydney, and was inducted into the temporary Presbyterian Church in Macquarie Street, in June, 1845. After a brief ministry in Sydney, the Rev. Thomas Mowbray, for health's sake, removed to Moreton Bay, and became the main instrument in starting the Presbyterian Church in what is now the State of Queensland. The Brisbane suburb of Mowbraytown is named after him. Mr. Mowbray was a good and able man, and was held, deservedly, in high esteem.

The Rev. W. Hamilton resigned his charge at Goulburn, and his connection with the Synod of Australia. He travelled overland with his family to Port Phillip (now Melbourne) in a dray, 500 miles through the pathless forest, having for company some squatters who were proceeding to Port Phillip to take up stations there. He arrived with his family all safe in the beginning of 1847, and shortly thereafter settled at Kilnoorat, where he laboured in the ministry twelve years, unconnected with any denomination, and at length, in 1859, he joined the Presbyterian Church of Victoria. He was greatly respected.

FOUNDING OF FREE CHURCH IN AUSTRALIA.

On the 10th of October, 1846, the day after the division in the Synod, the Rev. Wm. McIntyre read a Protest which

was signed by himself, the Revs. John Tait and Colin Stewart, and Mr. Samuel Martin, elder. The Protest was laid on the table, and then they withdrew and proceeded to a house in Hunter Street, where they constituted themselves, in the name of the Lord Jesus Christ, a Court of His Church, the Church to bear the designation of "The Presbyterian Church of Eastern Australia," and its supreme court: "The Synod of Eastern Australia." While these brethren were protesting in Sydney, the Rev. James Forbes did the same in the Melbourne Presbytery, which had not yet been severed from the Synod of Australia, and by his Protest started the Free Church in the colony of Victoria.

The decision of the Synod of Australia to adhere to its connection with the Established Church of Scotland having been transmitted to Scotland, a reply was in due time received in the following terms: "The Assembly are much gratified to learn that the Synod of Australia have, by a large majority, resolved to maintain their connection with the Established Church of Scotland, and the Assembly hereby cordially renew their relation with the Synod of Australia, to offer such friendly advice as is in their power."

The Free Church party received letters of sympathy and encouragement from the Colonial Committee of the Free Church of Scotland.

The Free Church secession was followed by sundry ministerial changes: The Rev. William Ross was translated from the Paterson to Goulburn, which had become vacant.

REV. IRVING HETHERINGTON.

The Rev. Irving Hetherington, of Singleton, after ten years' service in New South Wales, was translated to the Scots Church, Melbourne, where he was inducted on 13th June, 1847, as successor to the Rev. James Forbes, M.A., who had demitted and formed a Free

NEW SOUTH WALES MINISTERS WHO WENT TO VICTORIA

NEW SOUTH WALES MINISTERS WHO PIONEERED THE PRESBYTERIAN CHURCH OF QUEENSLAND

Church congregation. Mr. Hetherington at once became a prominent figure in the Church life of Victoria, and his congregation increased, so that the church had to be enlarged in 1849. The foundation stone of the present Scots Church—one of the chief ornaments of the city of Melbourne—was laid by Mr. Hetherington on 1st April, 1873, and was opened on the 29th November, 1874, also by Mr. Hetherington. Mr. Hetherington was earnestly Evangelical, was assiduous in attending to his pastoral duties, and was equally diligent in forwarding the general work of the Church in Presbytery and Assembly. He was also a devoted leader in the negotiations which resulted in Union among the various Presbyterian Churches in Victoria, and at the first meeting of the United Synod in April, 1859, Mr. Hetherington took by far the most prominent part. In 1860 he was appointed Clerk of Assembly. In 1869 he accepted nomination and became Moderator of the Victorian Assembly. As senior minister of Scots Church, and a prominent man on committees and in Church courts, he was in harness till the end. His faith in his Saviour was simple and strong, in life and in death—which took place on 5th July, 1875. A Memoir of the Rev. I. Hetherington was published in 1876 by the Rev. F. R. M. Wilson, and is of historical as well as personal interest.

The Rev. J. S. White, who had recently been licensed by the Maitland Presbytery, was ordained in 1847 as the minister of Singleton; the Rev. R. Stewart resigned his charge at Newcastle, and retired to Sydney; and Messrs. Angus Mackay, John Kinloch, M.A., John Stewart, and James Fraser were studying for the ministry, under the care of the Sydney Presbytery. The lack of ministers was much felt, and the Synod had great difficulty in meeting the demands for a supply of ordinances. At the meeting of Synod in 1850 two ministers were received, who proved a valuable accession

to the strength of the Synod: The Rev. James Coutts, M.A., and the Rev. J. B. Laughton, B.A. Mr. Coutts had been selected and ordained in Scotland for Parramatta. He was cordially welcomed by the Presbyterians of that town; and during his ministry, a handsome stone church and a substantial manse were built.

Mr. Laughton, who was ready for license before leaving Scotland, and who brought a certificate from the Presbytery of Dumfries, having passed through his "trials" satisfactorily, was licensed by the Presbytery of Sydney. Having received a call from the Presbyterians of Carcoar, he was duly inducted and laboured there for a few years. The Rev. Christopher Eipper, having previously removed from Braidwood to the Paterson, demitted his charge there and retired. The Rev. Wm. McKee, licensed by the Presbytery of Belfast in 1847, arrived in 1849, was ordained as minister of Port Macquarie, and afterwards translated to Campbelltown.

DISCOVERY OF GOLD IN AUSTRALIA.

In the year 1851 an event occurred which caused great excitement throughout the Australian colonies—the gold discovery. The rapid and extensive influx of population which resulted from this discovery caused no small perplexity to the Churches. How to supply ordinances to the thousands and tens of thousands that poured into the colony was a problem hard to solve. An appeal was made for help to the Church of Scotland, but the Disruption had left so many pulpits to be filled that she could afford but little help. The General Assembly of the Presbyterian Church of Ireland was appealed to, and the appeal was productive of better results. A considerable number of superior young men were sent out. Of these, some went to Victoria, and some became chaplains in the goldfields. The Rev. Thomas Craig, who was settled at Essendon, Victoria, was called to Parramatta in this colony, and laboured there for several

years, and was afterwards settled at Tamworth. In 1852 the Synod met in St. Andrew's Church, Sydney, the Rev. James Coutts being Moderator, and the Rev. H. R. Gilchrist, Clerk. The Rev. John Morrison, of New England, was this year the only new minister added to the Roll. In September of this year, Mr. Gilchrist died at Campbelltown, much and deservedly lamented.

In 1853 the Synod met and there was a full attendance. A Mission to the Heathen was instituted, and a committee was appointed to start a periodical, to be called the *Christian Herald*. Windsor and Campbelltown were attached to the Presbytery of Sydney. Of this meeting of Synod, the Rev. C. Atchison was Moderator, and the Rev. James Coutts, Clerk.

SYNOD OF 1854. ARRIVAL OF REV. DR. NELSON.

In 1854 the Synod met in East Maitland. The Rev. J. B. Laughton was Moderator; and the Rev. J. Coutts, Clerk. At this meeting the Rev. J. H. Garven, who had been ordained at Campbelltown as minister of Shoalhaven, took his place as a member, also the Rev. J. T. Carter, minister at the Manning River. The Rev. Wm. Leckie Nelson, LL.D. (father of the Right Hon. Sir Hugh Nelson, P.C., lately Premier of Queensland, and now Lieutenant-Governor)—a native of Kilmarnock, who had studied for the ministry in the University of Edinburgh, being licensed in 1839, and thereafter inducted to the parish of North Esk, Scotland—arrived in Sydney. Having been appointed in Scotland to Moreton Bay, he was inducted by the Sydney Presbytery to the pastoral charge of Ipswich, Queensland, on 30th August, 1853, and he now took his seat as a member of the Synod—the Queensland brethren being still connected with the Church of New South Wales. This year the Synod had to mourn the death of the Rev. Dr. McGarvie, who arrived in Sydney three years after Dr. Lang, and had

been a leading member of the Synod, a prominent and influential citizen, a steady friend and supporter of every charitable and benevolent institution, a constant friend of the poor, and a man much esteemed by his attached congregation and by his brethren of the Synod. He died on the 12th April, 1853, leaving St. Andrew's church, Sydney, as his monument.

The congregation which had been formed in Woolloomooloo, Sydney, was received into the Synod, and Dr. McGibbon, having been called as their pastor, was ordained over them according to the laws of the Church.

At this meeting there was a movement made with a view to a union of the Presbyterian Churches holding the Westminster Standards; and a committee was appointed with instructions to request a conference with a committee to be nominated by the Moderator of the Synod of Eastern Australia, and to propose, with said Synod, a union on the basis of their standards.

The Rev. James Coutts was appointed editor of the *Christian Herald*, in succession to the Rev. Dr. Fullerton; and it was resolved to appropriate £100 for Synod expenses, as follows:—£20 each for Moderator and Clerk, £10 for printing, and £50 for lodging of members of the Synod.

NEW ARRIVALS. SERVICES OF REV. WM. PURVES.

At an adjourned meeting of Synod held in this year, a considerable number of new arrivals were heartily welcomed by the Synod. The Rev. John Dougall, an ordained minister of the Church of Scotland, was received and settled in St. Andrew's Church in Sydney; the Rev. Edward Holland, a Missionary of the London Missionary Society, was admitted and settled at Port Macquarie; the Revs. Robert Boag and Peter Gordon, from the United States, were also admitted; the

Rev. Alexander McEwen, licensed and ordained by the Presbytery of Coupar, in Scotland, after labouring for a time as Chaplain in the Western Goldfields, was called to Mudgee, and settled there: the Rev. James Milne, M.A., an ordained minister of the Church of Scotland, was appointed to labour at North Shore, and was afterwards settled at Paddington. The name of the Rev. A. S. Pennycook was also added to the roll of the Synod, he having come to New South Wales through the efforts of the Rev. William Purves, to take the Chaplaincy of the Southern Goldfields. The Rev. Wm. Purves, who had been appointed in 1852 as delegate to the Church of Scotland, received the cordial thanks of the Synod for the eminent service he had rendered. The thanks of the Synod were also recorded to the Colonial Committee of the Church of Scotland, for their liberality in contributing towards the outfit and passage of seven ministers, who had arrived in the colony.

The gold discovery having had the effect of enhancing the cost of living to the ministers of the Church, as well as of diminishing their congregations, the Government generously increased the salaries of married men by £25.

Leave of absence for eighteen months was granted to the Rev. K. D. Smythe, of Bathurst; and the Rev. J. B. Laughton, having resigned his charge at Paterson, agreed to act as Mr. Smythe's substitute during his absence. The Rev. Wm. Ross, of Goulburn, also obtained leave of absence for a year, to visit his friends in Britain. In 1856 no addition was received to the ministerial staff, but in the beginning of the following year, the Rev. Duncan Ross, an ordained minister of the Established Church of Scotland, arrived and was settled in Muswellbrook. The years that intervened between 1861 and the consummation of the Union were years of quiet work, but were not remarkable for any great forward movement. The Rev. J. B. Laughton was

constrained by ill-health to ask leave of absence that he might take a sea voyage and visit his friends in Britain. He found a suitable substitute in the Rev. R. Hogg, who had retired recently from the charge of Horsham, in Victoria.

PRESBYTERIAN CHURCH OF QUEENSLAND FORMED.

In the year 1863 the brethren in Queensland united and formed themselves into a separate and independent Church, and of this the Church of New South Wales cordially approved. The roll of the first Synod was made up as follows:—The Revs. Thomas Mowbray, Charles Ogg, John Wilson, Samuel Wilson, Alexander C. Smith, G. M. Reed, and James Love, with Messrs. D. McAlpine and James Bryden, elders. The Synod remained the Supreme Court of the Queensland Church from 1863 to 1868, of which the Moderators were the Revs. S. Wilson, Thomas Mowbray, Dr William L. Nelson, Charles Ogg, James Love and Matthew McGavin. The General Assembly was constituted in 1869, the Rev. Alexander Caldwell being first Moderator. The task given to the Church in the vast State of Queensland is enormous, and is being undertaken in the face of great difficulties, with courage, resolution and encouraging tokens of success.

MINISTERIAL MOVEMENTS.

The Rev. J. Coutts, M.A., having been translated from Parramatta to Newcastle, the Rev. Thomas Craig, of Essendon, Victoria, was chosen to succeed him, and was duly inducted into the charge. The Rev. Wm. Baker, who had been a missionary in the South Sea Islands, was received as a minister of the Synod, and was soon after settled at Yass. In the beginning of 1863, the Rev. Matthew Adam, of Windsor, was called away to his rest. For twenty-five years he had laboured faithfully and acceptably. He was greatly beloved by his people and esteemed by his brethren and all who knew him. He

was succeeded by the Rev. David Moore, B.A., from Inglewood, Victoria. Mr. Moore still survives as senior minister of Campbelltown, an honoured father of the Church.

Shoalhaven having become vacant through the resignation of the Rev. J. H. Garven, the Rev. William Mitchell, late of Kilmore, Victoria, was chosen to succeed him, and was duly inducted into the charge; but shortly thereafter, the Rev. Cunningham Atchison, of Wollongong, having received a call from certain Presbyterians at North Shore, resigned his charge, and Mr. Mitchell succeeded him as minister of Wollongong. The Rev. T. Craig, of Parramatta, having in the beginning of 1865 received a call from the Presbyterians at Tamworth, accepted it, and was translated by the Presbytery of Maitland in due form.

Negotiations for union having been opened with the Synod of Eastern Australia, the chief business of the Church was now to prepare for the consummation of that much-desired event. A special meeting of Synod was held in June, to have a final conference with the Synod of Eastern Australia. The closing Act and Declaration was prepared and adopted, also a Form of Declaration of the Union to be made by the Moderator.

An account of the Union negotiations and of the consummation of the Union will be found elsewhere in the History.

Chapter IV.

THE SYNOD OF EASTERN AUSTRALIA.

In 1842 several families, including twenty-two communicants, seceded from the Scots Church and formed themselves into a separate spiritual society. They found a home first in Macquarie Place, but by-and-by settled down in an old Wesleyan Chapel opposite the Royal Mint in Macquarie Street. In 1846, the majority of this congregation decided to adhere to the principles of spiritual independence, and cast in their lot with the Free Church of Scotland. There was thus a Free Church Congregation in Sydney before the Colonial Disruption and the formal inauguration of the Synod of Eastern Australia.

The three ministers, namely: The Rev. William McIntyre, the Rev. John Tait, and the Rev. Colin Stewart, with Mr. Samuel Martin, elder, who withdrew from the Synod of Australia, on the 10th day of October, 1846, met on the same day in an upper room in Hunter Street, and resolved to form a separate and independent Church, to be called "The Presbyterian Church of Eastern Australia," and constituted themselves the Governing Court of that Church, under the designation of "The Synod of Eastern Australia."

FORMULA ADOPTED.

On October 12th, the Synod thus constituted met again and adopted the following Formula to be signed by the ministers and elders that would join the Church:—

"We, the undersigned ministers and elders of the Presbyterian Church, under the spiritual superintendence

of the Synod of Australia in connection with the Established Church of Scotland, do hereby declare our concurrence in the Protest, whereof a copy is hereunto affixed, taken on the 9th day of October, and laid on the table of the same Synod on the day following, and now give in our adherence to the Presbyterian Church under the superintendence of the Synod formed by those who took that Protest and denominated the Synod of Eastern Australia."

The Protest referred to is a somewhat lengthy document, but that chiefly against which the Protest bore was the decision of the Synod to retain the designation of "The Synod of Australia *in connection with the Established Church of Scotland.*" The retaining of this connection was held by the protesters as equivalent to an homologating of the principles in which the Established Church of Scotland had practically acquiesced, principles which were regarded as subversive of the spiritual independence of the Church, and incompatible with the doctrine of Christ's sole and sovereign Headship over His own Church.

The Synod expressed its disapproval of the scheme of indiscriminate endowment prevalent in the colony, and refused to apply for aid under that scheme. It was resolved to institute a Fund for the maintenance of the ministry, similar to the Sustentation Fund of the Free Church of Scotland. This was done accordingly, and the first distribution was made in October, 1847, when each of the ministers received £46 18s. At this meeting, Mr. Robert Taylor, student for the ministry, and representative elder of the adhering Session of Jamberoo, was received as a member and took his seat.

SYNOD OF 1849—IMPORTANT ACCESSIONS.

At the meeting of Synod in April, 1849, the Rev. George Mackie laid on the table Extracts of License and Ordination from the Free Church Presbytery of Brechin,

and also a letter from the Colonial Committee of the Free Church of Scotland, appointing Mr. Mackie to labour as a missionary in Australia under the direction of the Synod. Mr. Mackie was very cordially received, and appointed to minister for a time to the Pitt Street congregation. At the meeting of Synod in October, 1849, the evidences of growth began to appear. The Rev. Alex. Salmon, late of Barrhead, Scotland, was received from the Free Church of Scotland, and along with him Mr. Arthur Sherriff, a Student of Divinity of the same Church. Mr. Salmon was forthwith inducted as Pastor of the Pitt Street congregation ; and Mr. Sherriff was appointed to labour in the district of Maitland, and to prosecute his studies under the care of the Rev. William McIntyre.

SYNOD OF 1850—DEPARTURE OF THE REV. JOHN TAIT.

At the meeting of Synod in 1850 two candidates for the ministry applied to be received. These were Mr. D. A. Sinclair, who had been a student at the University of Glasgow ; and Mr. William Lumsdaine, who had been preparing for taking orders in the Anglican Church, but, having become convinced that the Presbyterian form of Church Government and the doctrines of the Westminster Confession were in accordance with the Word of God, had applied to be received by the Synod. They were both received, and a course of study prescribed for them for the next half year.

A call from the Presbyterians at Moreton Bay was addressed to the Rev. John Tait, but he declined it. An effort was made to start another congregation in Sydney, and to secure Mr. Tait as its pastor ; but Mr. Tait, in a letter to the Moderator, intimated that he had resolved to leave the colony, and to join the Free Church in Victoria —in which State he took a position of prominent usefulness, his influence being deeply felt in the negotiations for uniting the divided sections of the

Presbyterian Church in Victoria; and he was appointed the first Clerk of the General Assembly of Victoria. He died in 1860. The Rev. George Mackie having resigned the office of Clerk of the Synod, Mr. Arthur Sherriff was unanimously chosen in his stead, and was subsequently licensed and ordained as minister of Clarence Town, on the Williams River, and adjoining districts. Two students, Mr. Irving, from Maitland, and Mr. Ward, from Illawarra, were examined and received as students of divinity.

REV. WALTER ROSS McLEOD.

Mr. Walter Ross McLeod, a student of divinity from the Free Church of Scotland, who had been sent out with a view to his labouring at Moreton Bay, was licensed and ordained for that sphere of labour. Before going he supplied the Rev. Alexander Salmon's pulpit for two months, to permit of his having a much-needed holiday. Mr. McLeod was welcomed on 28th August, 1851, as the first settled Presbyterian minister in Queensland, his parish including both North and South Brisbane! Although Mr. McLeod's pastorate was short—his health breaking down thirteen months afterwards—yet to this day are living some who venerate his memory and bless God for his saintly character and McCheyne-like ministry. He retired to the pastoral station of his sister, Mrs. D. C. McConnell—so long one of the most earnest workers in, and supporters of, the Presbyterian Church in Queensland—until January, 1854, when he returned to Scotland, where he died.

MR. GEORGE BOWMAN'S LIBERALITY.

The Rev. A. Salmon made a gratifying statement regarding Richmond and Castlereagh. Mr. George Bowman intimated his intention of making over to the Synod a church which he had built at his own expense in Richmond; and at Castlereagh a gentleman had intimated his willingness to hand over to the Synod an allotment of land with a

school-house erected on it. The Synod agreed to sanction the erection of Richmond and Castlereagh into a pastoral charge, and Mr. Bowman, who had been a regularly ordained elder of the Synod of Australia, was received as representative elder, and admitted as a member of the court. Messrs. W. Lumsdaine and D. A. Sinclair having been licensed, Mr. Bowman laid on the table a call in favor of Mr. Lumsdaine from Richmond and Castlereagh, signed by fifty-one members and ninety-eight adherents. Mr. Lumsdaine, having accepted the call, was ordained in the church in Richmond on the 12th of November, 1851.

Mr. Sinclair was appointed to labour for three months in the New England district. A periodical having been started in connection with the Synod, entitled *The Voice in the Wilderness*, the members were urged to do all in their power to promote its circulation.

At the meeting of Synod in May, it was intimated that the Rev. D. A. Sinclair had been constrained by ill health to leave the colony, and to proceed to Victoria, with the view of labouring within the bounds of the Free Church Synod there. It was also intimated that the Rev. W. Ross McLeod had been informed by his medical adviser that it was absolutely necessary for him to relinquish the pulpit duties of the ministry. The dividend from the Sustentation Fund was gradually rising, £66 7s. 4d. being paid to each of the seven ministers for the past half year.

URGENT NEED FOR MINISTERS.

The Synod was now divided into two presbyteries, the Presbytery of Sydney and the Presbytery of Maitland. The demand for additional Ministers becoming more urgent, a vigorous effort was made to raise a fund for the purpose of procuring men from the mother country. The amount of £1,405 was speedily obtained, and the Rev. W. McIntyre was appointed to proceed as a delegate to Scotland, to assist in choosing ministers under the scheme, and to promote the interests of the Church generally.

At the meeting of Synod in May, 1853, the Rev. William Grant, M.A. (afterwards D.D.), was cordially welcomed and admitted as a member of the Synod. Dr. Grant, born at Nairn and educated at Aberdeen, was parish minister at Tenandry before the Disruption. After the Disruption, he was minister of the Free Church at Moulin, and afterwards in St. Stephen's, Perth. The Rev. Wm. Lumsdaine intimated that almost all the Presbyterians in the Penrith district were attached to the Free Church, and, as a proof of their attachment, they had sent a contribution of £30 18s. to the Sustentation Fund. In the prospect of additional ministers expected soon, Mr. Bowman offered to the Synod a site for a church at Singleton, and sites for a church, manse and school at Muswellbrook; and he was heartily thanked for his liberality. The Sustentation Fund dividend for the past half year had risen to £83 11s. 4d.

ACCESSIONS FROM FREE CHURCH OF SCOTLAND.

At a special meeting of Synod in July, 1853, the Rev. Andrew Maxwell, sent out by the Free Church of Scotland, was cordially welcomed and appointed to the New England district, where he laboured successfully, until ill-health constrained him to resign his charge. Having removed to Victoria, he was cordially welcomed by the Free Church Synod there. During his stay in New England, the Presbyterians not only contributed liberally to his support, but raised funds for the erection of a manse at Armidale and also for a manse at Wellingrove.

Later in the year, the Revs. Arthur Paul, Hugh McKail, and Archibald Cameron, arrived with commissions from the Free Church of Scotland, and were cordially welcomed. Mr. Paul laboured for a year in Sydney with the view of establishing a second congregation there, but the effort failed, and Mr. Paul removed to Victoria, and was settled soon after that in Richmond for a year,

and then in East St. Kilda, where he has been labouring ever since, and is held in very high regard. Mr. Paul did not see his way to enter into the Union, and has laboured since 1857 in connection with the Free Presbyterian Church of Victoria. At the age of 71, Mr. Paul published an expository volume on the Book of Revelation. Mr. McKail was settled first in Wollongong, and afterwards translated to Terry's Meadows and Shell Harbour, and ultimately he removed to Victoria and joined the Free Church there. Archibald Cameron, having received a call from Wellingrove, was settled there. The Rev. Wm. Grant, after itinerating for a year, and having received various offers of settlement, accepted a call from Shoalhaven, and was duly inducted as the pastor of that wide and important field.

A scheme for insuring the lives of all the ministers of the Synod was adopted. The sum to be insured for each minister was £500, and a favourable arrangement was made with the Australian Mutual Provident Society for that end. Payment of the premiums was made a first charge on the Sustentation Fund, and was paid prior to the half-yearly distribution of the dividend.

MINISTERS SENT TO QUEENSLAND AND SOUTH AUSTRALIA

The Rev. James Cameron, M.A., the Rev. A. W. Sinclair and the Rev. John Strachan Moir, arrived in November, 1853, commissioned by the Free Church of Scotland, and were cordially welcomed. Mr. Sinclair went to Moreton Bay, to which sphere he had been assigned, being ordained at South Brisbane, to succeed the Rev. W. Ross McLeod. Mr. Sinclair returned to New South Wales some three years later. Mr. Moir went to South Australia, where he became minister of Smith's Creek and Gawler Town, and was a member of the first Presbytery

formed in South Australia, the other two ministerial members being the Revs. John Gardner and John Anderson. He afterwards went to Victoria, where he laboured for some time, first at Tarraville, Port Albert, and then at Meredith, where he died.

The Rev. James Cameron had been ordained in Aberdeen as the Free Church minister of Carcoar, and proceeded to his sphere of labour shortly after his arrival. After a brief sojourn in the district, a call was forwarded to Sydney, with intimation that the adherents of the Church in Carcoar would pay Mr. Cameron's passage money from Scotland and assume the burden of his support from the beginning of the year. He was consequently inducted into the charge in the Pitt Street Church, Sydney, on the 22nd February, 1854.

RETURN OF THE REV. WILLIAM McINTYRE, M.A.

The Rev. W. McIntyre, the Synod's Delegate to Scotland, returned toward the end of the year, and with him came his brother, the Rev. Allan McIntyre, late of Paisley, and the Rev James McCulloch, probationer of the Free Church of Scotland. Allan McIntyre, Alex. McIntyre, and James McCulloch were appointed to labour for some months within the bounds of the Presbytery of Maitland. The church in Pitt Street being found altogether inadequate to contain the rapidly increasing congregation of the Rev. Alex. Salmon, it was determined to provide larger accommodation. A new iron church was accordingly ordered from Scotland, to hold 800 worshippers. They secured a site, "beautiful for situation," in Macquarie Street, for £2,060. In due time the church was erected there, the whole establishment costing fully £7,000; but the congregation entered with a debt of only £2,000 on their shoulders. The building was opened for public worship by the Rev. Dr. Adam Cairns, of Melbourne, in 1854.

PROGRESS IN SYDNEY.

The Rev. William Lumsdaine, after three years' zealous labour in Richmond, resigned his charge and accepted an appointment in Sydney as missionary with Mr. Salmon's congregation. A movement had been started to organise a congregation in the southern part of the city, in connection with the Synod of Eastern Australia, and Mr. Lumsdaine had been placed in charge of this movement. A small hall, called Providence Chapel, in Parramatta Street, Sydney, was secured as a temporary place of worship. The attendance became so large that the congregation felt warranted in addressing a memorial to the Presbytery expressing their desire to be erected into a pastoral charge. The memorial stated that they had purchased a suitable site for a church, that the church was in process of erection, and that the charge would be a self-sustaining one. A call, signed by 119 members and adherents, was addressed to Mr. Lumsdaine, which was sustained, and Mr. Lumsdaine was inducted on September 6th, 1856, in the Free Church, Macquarie Street, Sydney.

THE REV. DR. MACKAY AND ST. GEORGE'S.

The idea of starting another congregation in Sydney began to be entertained, and the idea gathered force from the belief that the Rev. Dr. McIntosh Mackay might be induced to come to Sydney and become pastor of the new charge. Dr. Mackay had been parish minister of Dunoon at the Disruption, and cast in his lot with the Free Church. The ministers who had been sent to the colonies hitherto had been chiefly young men, and the Free Church, deeming it prudent to send out some men of experience, selected two, Dr. Mackay and Dr. Cairns. Dr. Mackay was supposed to charge himself specially with looking after the interests of the Highlanders, and no name was so great among them as his. An excellent site was obtained in Melbourne, and a large and

handsome church was erected for Dr. Mackay, but the debt on it was so heavy as to leave little hope of the congregation being able to provide an adequate maintenance for the minister. In these circumstances it was believed that Dr. Mackay might favourably entertain the idea of coming to Sydney. The result was that a call having been sent, it was accepted, and he took charge of the infant congregation that was in process of formation. A hall was secured in George Street and services were commenced, and speedily a large and influential congregation gathered around the Doctor, and steps were forthwith taken for the erection of a church. A suitable site was secured in Castlereagh Street, and plans procured of an elegant church. The estimated cost was high, but the Doctor was strong in the belief that the money could be raised. He counted on being able to obtain a considerable proportion of the money himself, by a visit to the Home Country, and by an appeal to his friends there; and so the contract was taken. The church was built, but the expectations entertained as to the raising of the money lamentably failed, and the consequence was a crushing debt at the opening, of somewhere about £11,570. The result of this deplorable miscalculation will appear in a subsequent part of our History

REV. CHARLES OGG.

Mr. Charles Ogg, who had completed the curriculum of study for the ministry prescribed by the Free Church of Scotland, had, through the breaking down of his health, to leave before obtaining license. Having regained his health, he applied to be taken on trials for license. These proving satisfactory, he was licensed and appointed to labour in the district of Gerringong. At the next meeting of Presbytery, Mr. Ogg reported that Mr. Hindmarsh, J.P., of Olive Bank, had granted a portion of

ground as sites for church and manse, and headed the list with a handsome donation. By the end of the year both church and manse were completed, and Mr. Ogg, having received a unanimous call, was comfortably settled as the first minister of that charge. After labouring for several years with acceptance in Gerringong, Mr. Ogg, in 1856, demitted and went to Queensland, where as the minister of Ann Street Church, in Brisbane, he rendered good service in developing the Presbyterian Church in that State.

RICHMOND AND CASTLEREAGH.

The district of Richmond and Castlereagh having been left vacant by the resignation of the Rev. W. Lumsdaine, a unanimous call was addressed to the Rev. James Cameron, of Carcoar (afterwards Dr. Cameron). The Carcoar people resisted his removal, but the Presbytery being of opinion that the *majus bonum ecclesiæ* would be better served by his being brought nearer to Sydney, granted the translation. The charge was enlarged by having Penrith and the district around attached as an integral portion of the parish. The induction took place on the 28th February, 1856.

At the Synod Meeting in 1856, Mr. George Bowman, of Richmond, presented as a free gift to the Synod of Eastern Australia a church in the town of Richmond, built at his own expense on part of his property, and he laid on the Synod's table the Deed of Conveyance. The Sustentation Fund dividend for the past half-year was £114 6s. 7d. (after paying premiums of life insurance), furnishing gratifying evidence that the Fund was year by year growing in favour.

The Rev. A. W. Sinclair, through failing health, was constrained to resign his charge at Moreton Bay. He supplied Richmond for a time in the absence of Dr. Cameron, was thereafter settled at Bowenfels, and ultimately went to Victoria, where he died in 1889.

In 1857 the Rev. Simon F. Mackenzie, a probationer of the Free Church of Scotland, arrived duly accredited and was cordially welcomed. He was appointed to Bowenfels, and was speedily called and settled there.

The Rev. George Mackie on his arrival in Sydney in 1849 had supplied for some months and organised the first congregation in Sydney in connection with the Free Church of Scotland, remaining with it until the arrival of the Rev. Alex. Salmon in October, 1849, when he went to Illawarra, where he was inducted. After labouring for seven years very successfully in Kiama and district he resigned, went to Victoria, and joined the Church there, in connection with which he rendered distinguished service in the spheres he was called to occupy at Horsham and South Yarra. Specially at South Yarra did he become very widely known and beloved. His unselfish zeal for Christ and His Church are still often spoken of in the southern State.

CHALMERS CHURCH, SYDNEY.

In 1858 the condition of Chalmers Church congregation, Sydney, having been brought under the notice of the Presbytery, it appeared that the congregation had built a substantial stone church, but in doing so had incurred a very heavy debt, and was, in consequence, unable to provide an adequate maintenance for its minister. Several conferences were held, and various plans suggested for extricating the congregation from its financial difficulties; but the trouble was increased when the Rev. W. Lumsdaine intimated that he had come to the determination to resign his charge, and his connection with the Synod of Eastern Australia. The matter having been referred to the Synod, Mr. Lumsdaine asked for three months to reconsider the reasons for the step he proposed to take. The Synod readily granted this, but believing that it would not be expedient, after all that

had happened, that Mr. Lumsdaine should continue as the minister of Chalmers Church the Presbytery was instructed to dissolve the pastoral tie, and declare the church vacant. Mr. Lumsdaine having opened negotiations with the Anglican Bishop, was received into the Anglican Church, in which he had been brought up.

ARRIVAL OF THE REV. DR. KINROSS.

In the latter part of the year, the Rev. John Kinross, a probationer of the Free Church of Scotland, arrived, duly accredited, and was cordially welcomed and appointed to the district of Kiama and Jamberoo. A call speedily followed, which he accepted, and was ordained and inducted as the minister of that important charge, where he soon won the lasting affection of his people, and did a work of great value to the Church. On the death of the Rev. Adam Thomson, he was appointed Principal of St. Andrew's College, Sydney University.

In the following year, 1859, the Rev. John L. McSkimming arrived, a probationer of the Free Church of Scotland, bearing a commission from that Church. He was appointed to supply Chalmers Church, and having received a unanimous call, was ordained and inducted into that charge. He was a man of ability, and was much esteemed for his benevolent and brotherly spirit, but misfortune befell him, and he can hardly be said to have sustained the promise of his earlier days.

REV. PATRICK SIMPSON.

Another addition was received that year in the person of the Rev. Patrick Simpson, a licentiate of the Presbytery of Dunoon, and commissioned by the Free Church of Scotland. He laboured for a time as assistant in St. George's, Sydney; and so acceptable were his ministrations that an effort was made to start another congregation in Sydney so as to retain his services in the colony, but the effort failed and he went to Victoria. There he was

settled first at Belfast, whence he was translated, in 1862, to Horsham, where he remained till 1868, when he resigned, and, we believe, returned to Scotland. An old parishioner at Horsham writes to us lovingly of Mr. Simpson, of his delightful reading and vivid, arresting preaching; and of Mrs. Simpson as "a most saintly lady," whose name and character are yet a household word in many homes in Horsham. Two sons of Mr. Simpson are to-day among the rising and gifted ministers of the United Free Church of Scotland—the Rev. P. Carnegie Simpson, M.A., whose book, *The Fact of Christ*, has been so widely read and valued; and the Rev. Robert S. Simpson, M.A., who succeeded the Rev. Dr. Walter Smith, author of *Olrig Grange*, as minister of the Free High Church, Edinburgh, where he exercises a notably spiritual and intellectual ministry.

Active church extension work was carried on that year. The half-yearly dividend from Sustentation Fund was £112.

PROGRESS.

In 1860 new charges were instituted, and further additions made to the ministerial staff of three young licentiates:—The Revs. James S. Laing (now Dr. Laing), Colin R. Greig, and William Bain, duly commissioned by the Free Church of Scotland. Dr. Laing was first settled at Penrith, was afterwards called to the Manning River and settled there, and, from that, translated to Muswellbrook, his present charge. Dr. Laing is Clerk of the General Assembly of the Presbyterian Church of New South Wales, and has been so for many years. He is also Senior Clerk of the General Assembly of Australia. He has throughout rendered valuable service in conducting the business of the Church. Mr. Greig was settled in Bombala, but has been now for a good many years without a charge. Mr. Bain was, for many years, the

highly-esteemed minister of the Hunter Street congregation, Newcastle, but failing health constrained him, a few years ago, to retire. The Rev. Alex. Salmon asked for leave of absence, but as it appeared that it would be difficult to find suitable supply for so long a period, Mr. Salmon sent a letter to the Presbytery tendering his resignation of his charge in Macquarie Street, Sydney. The resignation was accepted and the charge declared vacant. The Rev. James Adam, an ordained minister of the Free Church of Scotland, then residing in Victoria, having supplied the pulpit for some months, a call was addressed to him, but declined. The congregation then determined to send, through the Presbytery, an application to the Colonial Committee of the Free Church, to select and send out a minister of gifts and graces, to be pastor of the Macquarie Street Church. The Presbytery accordingly directed the Synod's Committee for the procuring of Ministers to forward a copy of said resolution to the Rev. Dr. John Bonar, Convener of the Colonial Committee of the Free Church of Scotland.

Mr. Donald McIntyre, of Blairmore near Scone, brother of the Rev. Wm. McIntyre, and an esteemed and zealous elder, who had rendered important service to the Church in various ways, was this year cut off by death, and the Synod put on record its sense of the great loss which the Church had sustained through his removal.

ARRIVAL OF THE REV. DR. GEIKIE.

Toward the end of this year, the Rev. A. C. Geikie (afterwards D.D. and LL.D.), an ordained minister of the Free Church of Scotland, arrived duly commissioned and was very cordially received. Dr. Geikie was born and educated in Edinburgh. Having accompanied his father to Canada, he was settled in various charges there, and ultimately became assistant to Dr. John Bayne, of Galt. On the death of Dr. Bayne, Dr. Geikie returned to Scotland,

and was sent out by the Colonial Committee of the Free Church to this colony. He was first settled in Bombala, from that translated to Bowenfels, and from that to Bathurst, where he remained for thirty years, till failing health constrained him to accept a colleague. Shortly thereafter he retired to Woollahra, Sydney, and died there in July, 1898. Dr. Geikie was one of the most gifted and outstanding ministers of the Church, and various significant memorials remain of the work which he did and of the honour in which he was held.

In this year, the Rev. William Ridley, M.A., who had been labouring successfully for some time in connection with the United Presbyterian Church in Victoria, returned to New South Wales and was cordially welcomed. The Rev. Alex. McIntyre was called from Ballarat (Victoria) to become the minister of a congregation on the Clarence River, and was settled there.

ST. GEORGE'S, SYDNEY.

A special meeting of the Presbytery of Sydney was called, and the purpose of the meeting was said to be "to take into consideration the present embarrassed condition of the pecuniary affairs of St. George's Church, and to determine what steps should be taken anent said affairs." It was resolved, after due deliberation, to call a special meeting of the Synod, to consider the critical condition of the congregation and to devise some plan for its relief. Various expedients were talked of, among them the appointment of a colleague. But as no practical escape from the difficulty could be devised, Dr. Mackay returned to Scotland, and was settled over a Free Church congregation, in the Island of Harris. After some years, he retired to Portobello, and died there. He was an able and highly cultured man, but rather old for transplanting to the colonies.

The congregation of St. George's Church, in the belief that a way would be found for them out of their financial difficulties, addressed a call to the Rev. W. McIntyre, of Maitland; the call was accepted, and Mr. McIntyre was duly inducted into the charge by the Presbytery of Sydney.

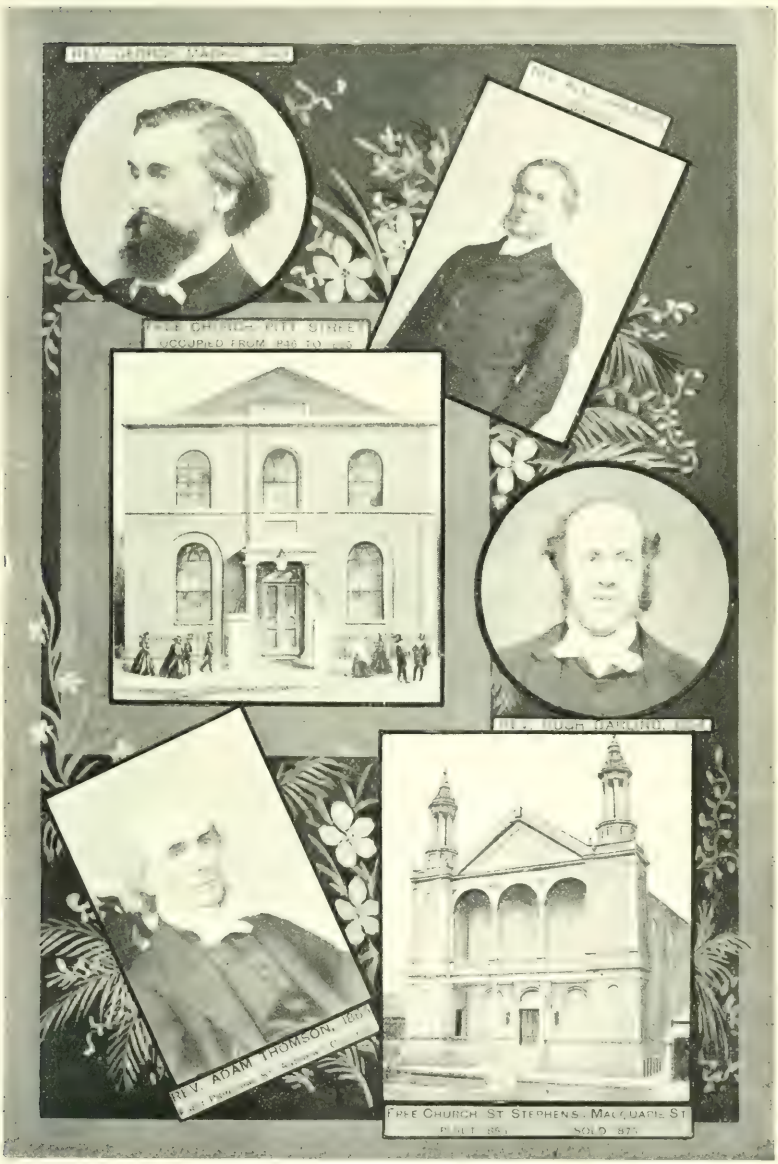
ARRIVAL OF THE REV. DR. STEEL.

In July of this year the Rev. Dr. Robert Steel appeared, and laid his credentials on the table of the Presbytery. The late Professor John Smith, M.D. (Professor of Natural Science in Sydney University) and Mr. John Shedden Adam, being on a visit to the home country, were commissioned to aid in the selection of a suitable minister for the Macquarie Street congregation. Their choice fell on Dr. Steel, of Cheltenham, and the result showed how well they had been directed in their choice. Dr. Steel was forthwith inducted, and for thirty-one years served both the congregation and the Church at large with singular devotion and remarkable success.

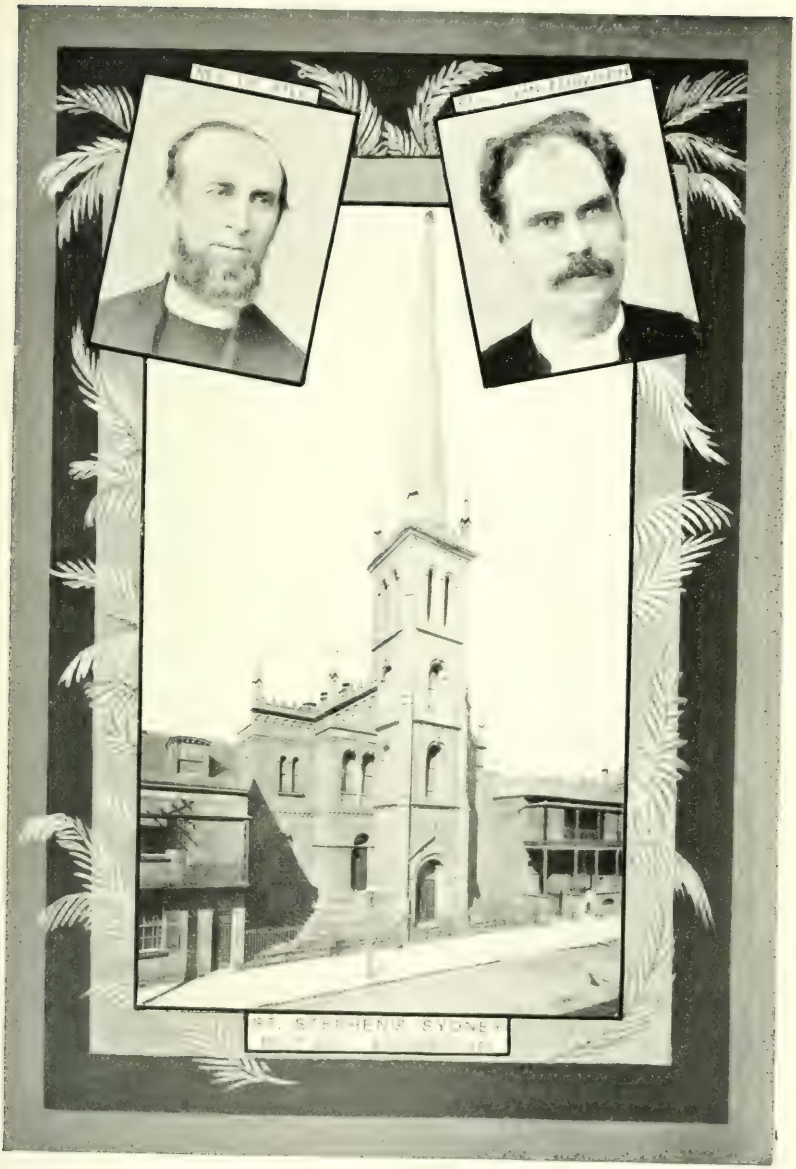
FURTHER ADDITIONS.

In February, 1863, Mr. Archibald Gilchrist (afterwards LL.D.) was appointed to act as catechist in the district of Penrith, under the supervision of Dr. Cameron Dr. Gilchrist speedily rose into fame, and played a conspicuous part in the future history of the Church. Several additions were made to the Church in this year. The Rev. A. C. Smith, M.A., late of Innellan, Scotland, presented a commission from the Free Church of Scotland, and was received by the Synod. He was a man of great ability and culture. The Rev. Hugh S. Seaborne presented a certificate from the Presbytery of Beechworth, Victoria, and was received. The Rev. William Dron, who had been a minister in connection with the Free Presbyterian Church of Victoria, having come duly certificated, was also received: and the names of these three brethren were added to the roll of the Synod.

ST. STEPHEN'S, SYDNEY



HISTORIC BUILDINGS; WITH MINISTERS OF MACQUARIE STREET, AND PHILLIP STREET CHURCHES



ST. STEPHEN'S, SYDNEY, AND ITS MINISTERS SINCE UNION

In 1864 the Rev. John Thom, M.A., bearing certificate from the Presbytery of Auckland, was received by the Presbytery of Sydney. Mr. Thom laboured some time successfully in the district of Wellington, but was afterwards transferred to one of the Northern Rivers, where he was drowned by the capsizing of a boat.

The Rev. A. C. Boddie, a licentiate of the Free Church of Scotland, was received by the Church Extension Committee and ordained as a missionary to labour in the southern parts of the colony. The Rev. W. S. Donald, having presented himself at a meeting of the Presbytery of Sydney, was associated with the Presbytery. Dr. Steel introduced to the Presbytery Mr. Hugh Hossack, who had come out to labour as a catechist in connection with his congregation. Mr. Hossack laboured many years in connection with the congregation with much zeal and acceptance, and was greatly beloved both by old and young. After exercising his ministry for a time on the Hastings River, he returned to Scotland to die.

At the May meeting of Synod this year, Dr. Steel intimated that Mr. Roger McKinnon had been appointed to labour as catechist in the district of Penrith. Mr. McKinnon was in due time licensed and ordained, and, after occupying several important spheres with much acceptance, was ultimately translated to St. Peter's, North Sydney, where he died, in 1903. Mr. McKinnon rendered eminent service, and occupied a high place among the Fathers of the Church. By the voice of the Church he was called to fill the chair of the General Assembly in 1885. Chalmers Church addressed a call to the Rev. W. S. Donald, which was declined.

MISSIONS TO THE HEATHEN.

The Church having begun to manifest a growing interest in Missions to the Heathen, the Synod had the gratification of receiving a visit from two distinguished

missionaries, who had been labouring in the New Hebrides Islands, the Revs. John Geddie, D.D., and Joseph Copeland. Mr. Geddie had with him Lathella, the principal chief of the Island of Aneityum. Both these brethren addressed the Synod, and gave much interesting information regarding their work in the Islands. Their addresses were calculated to stimulate an interest in the missionary cause, and they received the hearty thanks of the Synod.

The Synod had this year to mourn the loss of one of its most useful and most esteemed Ministers, the Rev. Arthur M. Sherriff, of Clarence Town. For fourteen years he had faithfully discharged his ministerial duties among the people of his charge, and was greatly beloved by them. As Clerk of the Synod, he rendered invaluable service, and his brethren held him in the highest honour.

The annual meeting of the Synod in November of this year (1864) was the last meeting of the Synod of Eastern Australia. A conference having been held with the representatives of the Synod of New South Wales, and it having been found that they were willing to unite in forming, on the terms proposed, the preliminary union, which appeared necessary as a step precedent to the accomplishment of the General Union, arrangements were made for consummating the Union during the present meeting of Synod.

Chapter V.

THE UNION NEGOTIATIONS.

In most of the colonies the battle of Presbyterian Union has had to be fought. It is gratifying, however, to find that in nearly every case, Union has won the day. The divisions of the homeland were unfortunately transplanted beyond the seas, and no small difficulty has been experienced in undoing the evil. In New South Wales, the difficulty was greater perhaps than elsewhere. The Synod of Australia was, not only nominally, but legally, in connection with the Established Church of Scotland, and was held to be committed to an approval of the principles against which the Free Church had protested. Then, the Synod was a partaker of State Aid on the indiscriminate endowment principle, which was regarded by Free Churchmen as unsound and indefensible; and further, there was the attitude of the Synod toward Dr. Lang and his Synod—for his Synod it might be called, as he was the father and the founder of it. These were formidable difficulties, but by patience and perseverance they were overcome.

UNITED PRESBYTERIAN CONGREGATION.

But the Presbyterians were still further divided, for in the year 1854 a small but vigorous congregation in communion with the United Presbyterian Church of Scotland had come into existence, their meetings being held in the Supreme Court, King Street, Sydney. The first minister was the Rev. Hugh Darling, who had

recently arrived from Scotland. Among those associated in establishing this congregation were the Hon. John Richardson, M.L.A. (afterwards M.L.C.), Messrs. John Young, William King, James Steel, Alexander Douglas, James McNaughton, William Fullarton, John Mailer, and T. Duncan. Land was bought in Phillip Street, and the main building of the church now known as St. Stephen's was erected and opened in 1856. In 1859, owing to ill-health, Mr. Darling went back to Scotland, where he recovered; he returned to Australia in 1861, and was soon settled at Emerald Hill, Melbourne. He died at Kew in 1877. In 1861 the Rev. Adam Thomson, who had been for twenty-seven years minister of the Secession Church at Hawick—where he was greatly beloved—came to Sydney, and succeeded Mr. Darling.

PROPOSALS AND OBJECTIONS IN 1854.

The evils of disunion were keenly felt, and the desire had become strong to make an attempt to heal our divisions. The subject began to be talked over among the leading men in the several Churches. At length, in 1854, a Committee on Union was appointed by the Synod of Australia to confer with a similar committee of the Synod of Eastern Australia. The committees met and a Basis of Union was carefully outlined, which was approved by both parties. When the Basis was submitted to the Synod of Australia, the Synod altered it and eliminated what, in the view of the Free Church party, was the most vital part. To this alteration the Committee of the Synod of Eastern Australia objected, and when the Basis was submitted to that Synod, it showed a disposition to break off the negotiations; but, as the object was so important, the Synod agreed to re-appoint its committee to receive any proposals that might be made in accordance with the original agreement. Nothing, however, was done, until in 1856 an overture was submitted to the Synod of

Eastern Australia by the Rev. Dr. M. Mackay, praying for the appointment of another committee. This was granted, and petitions from different parts of the colony were sent in, urging that action should be taken to advance the cause of Union. When the Synod met in November, it was reported that a meeting had been held by the two Committees on Union, at which the Committee of the Synod of Australia said it had no power to make proposals, but only to receive proposals, whereupon the Committee of the Synod of Eastern Australia drafted four articles as a Basis of Union, and the other Synod also submitted four articles. These having been placed before the Synod of Eastern Australia, it was declared that they were unsatisfactory, and that no Basis of Union would be accepted which did not explicitly set forth the spiritual independence of the Church, and the Headship of Christ over His own House.

NEGOTIATIONS LAPSE, REVIVING IN 1862.

At this point the negotiations lapsed, and nothing farther was done until six years later, when, in 1862, the movement for Union was revived. The Synod of Australia had appointed a Committee to confer with a Committee of the Synod of Eastern Australia. The Committees met, and a Draft Basis of Union and Formula were prepared. When this was submitted to the Synod of Eastern Australia, the Rev. W. McIntyre moved for a further consideration of the Basis, so that explicit instructions might be given to their Committee. The Rev. Dr. Steel submitted a motion which he was allowed to withdraw in favor of the following by the Rev. Dr. Cameron :—

"The Synod having considered the Basis submitted, and it being manifest from the expression of opinion in debate, that there is such a measure of agreement as to hold out a hopeful prospect of success, resolves to appoint a Committee, Dr. Cameron, Convener, to

confer with a similar Committee of the Synod of Australia as to the final terms of Union; and further, as it appears that the question of the supply of Ministers is the main point of real difficulty, the Committee be instructed to keep carefully in view the conscientious convictions of the brethren of the Synod, in all attempts to effect a satisfactory adjustment of this question."

The motion was carried by eleven to seven, and a copy was directed to be sent to the other Synod.

The Rev. Wm. Ridley moved: "That with a view of making the Union all-embracing, the Synod be authorised to join with the Synod of Australia in inviting Presbyterian ministers and office-bearers, not embraced in the present negotiations, to confer with them on the subject." This motion was agreed to. At the meeting of the Synod of Eastern Australia in November, 1863, when the Union Report was submitted, the Rev. W. McIntyre proposed: "That before dealing with the report, there should be a conference," to which the Synod declined to accede. The Rev. Dr. Geikie moved: "That the report be adopted, the basis approved, and that the Synod agree to unite in terms thereof." This was seconded by the Rev. Dr. Steel. The Rev. W. McIntyre moved, and the Rev. Dr. Grant seconded: "Approve the report generally, but reconsider the Basis." An adjournment followed, for a conference among the brethren; and when the Synod again met, Dr. Geikie requested leave, and was permitted, to amend his motion, so that it would stand as follows: "Adopt the Report, approve the Basis, agree to unite in terms thereof, resolve that no agency is necessary for the supply of ministers, and appoint a Standing Committee to arrange for final Union, instructing said Committee to submit to the negotiating parties, with a view to securing greater harmony among the members of this Synod, certain suggestions with regard to the third article of the Basis."

SYNOD OF EASTERN AUSTRALIA PRACTICALLY UNANIMOUS.

The Rev. Wm. McIntyre having withdrawn his amendment, the decision of the Synod was practically unanimous. A Standing Committee was appointed and the decision intimated to the Synod of Australia, and to the Rev. Adam Thomson, and notice given that the Committee would attend at St. Andrew's Church the next morning to meet with them in conference on the subject of this resolution. At the same meeting, a letter was read from the Rev. Patrick Fitzgerald, Clerk of the Synod of New South Wales, intimating that a deputation had been appointed by that Synod to confer with the Synod of Eastern Australia on the subject of Union. It was agreed to remit this application to their Committee, to be submitted by them to the United Conference at its next meeting.

BASIS OF UNION AND FORMULA.

The Basis of Union and Formula agreed upon were as follows :—

I. That the designation of the United Church shall be "The Presbyterian Church of New South Wales," and that the Supreme Court of the Church shall be designated "The General Assembly of the Presbyterian Church of New South Wales."

II. That the Word of God as contained in the Scriptures of the Old and New Testaments is held by this Church as the only authoritative rule of faith and practice.

III. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for the Public Worship of God and the Second Book of Discipline, are the Subordinate Standards of this Church.

IV. The Subordinate Standards above enumerated are received with the following explanations :—

(1) That while the Confession of Faith contains the Creed to which, as a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as Directories for catechising, the Directory for Public Worship, the Form of Church Government, and

the Second Book of Discipline are of the nature of regulations rather than of tests, and are not to be imposed by subscription upon ministers and elders.

(2.) That in adopting these Standards the Church is not to be held as countenancing intolerant or persecuting principles, or any denial or invasion of the right of private judgment.

(3.) That by Christ's appointment, the Church is spiritually independent, and is not subject in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the Civil power.

(4.) That this Church asserts for itself a separate and independent position in relation to other Churches, and that its highest Court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members.

(5.) That the Church shall receive ministers and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility and subscribing the Formula.

The Formula is in accordance with the Basis of Union, and in the usual style. The Moderator of the Synod of Eastern Australia was instructed to transmit a copy of the Basis of Union with accompanying resolutions, and the decision of the Synod thereon, to the Convener of the Colonial Committee of the Free Church of Scotland.

SPECIAL MEETING SYNOD OF EASTERN AUSTRALIA.

A special meeting of the Synod was held in May to consider the Bill to be submitted to Parliament for transfer of property to the United Church. A modification of the Preamble was proposed but not carried. Dr. Cameron reported the amendments made by the Conference in the Draft Bill and moved that it be approved. It was agreed, however, to postpone the further consideration of the Bill till the ordinary meeting in November. An overture from the Presbytery of Maitland, proposing that there should be further discussion of principles between the contracting parties, was dismissed, several parties dissenting. At a subsequent meeting, Dr. Steel moved that that Synod

MINISTERS OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA, 1863

1. REV. JAMES S. [illegible]
2. " WILLIAM BAIN
3. " WILLIAM RIDLEY, B.A.
4. " ADAM [illegible]
5. " DR. ROBERT STEEL
6. " A. CONSTABLE GEIKIE
7. " S. F. MCKENZIE, M.A.
8. " JOHN KINROSS, B.A.
9. " JOHN L. MCSKIMMING

[illegible]

[illegible]
" JAMES CAMERON, M.A.
" ARCHIBALD CAMERON
" JAMES MCCULLOCH
" COLIN STEWART
" [illegible]
" WILLIAM MCINTYRE, M.A.
" [illegible]

AN HISTORIC EDIFICE

ST. GEORGE'S SYDNEY, AND ITS MINISTERS

Plate

approve of the Draft Bill as amended, and report the same to the Conference of the negotiating parties, but at the same time intimate its willingness to accept the modifications of the Resolutions proposed by the Rev. Adam Thomson in May last. A new Committee (Dr. Cameron, Convener) was appointed to confer with the negotiating parties, and to convey to them the decision of the Synod. A resolution was unanimously adopted, in pursuance of a former agreement to that effect, to open negotiations with the Synod of New South Wales, and the Rev. T. A. Gordon.

CONFERENCE BETWEEN THE TWO SYNODS

A conference was held between the two Synods, the Synod of Eastern Australia and the Synod of New South Wales, and, as the result, it was reported that the Synod of New South Wales approved of the Basis and Resolutions, and was prepared to enter into Union on the said Basis. It was therefore moved that the Synod of New South Wales, and also the Revs. T. A. Gordon, and R. S. Paterson, be invited to take part in the negotiations. This was carried, whereupon it was moved by the Rev. Dr. Steel and carried:—"That the General Union Committee be authorised, conjointly with the other negotiating parties, to introduce the Draft Bill into Parliament, and to make such amendments in said Bill as new negotiations may render necessary."

It having been reported that the Synod of New South Wales, and the other ministers above referred to were prepared to unite with the Synod of Eastern Australia on the terms proposed, it was moved by the Rev. Dr. Kinross and seconded by Mr. D. L. Waugh:—"That the Synod approves the Report and resolves to enter into Union with the Synod of New South Wales and other Presbyterian ministers, upon the Basis and Resolutions formerly agreed to, and to take part in the formation of a new Synod, under the designation of the 'General Synod of the

Presbyterian Church in New South Wales,' and further resolves, that this Union be consummated during the present sittings of Synod."

GENERAL SYNOD AND HOW IT ORIGINATED.

It was moved and carried that the Synod should meet on Thursday evening, November 15, 1864, for the purpose of consummating the Union. The Synod having met, and been duly constituted in St. George's Church, Sydney, the Rev. Dr. Steel moved and the Rev. Dr. Geikie seconded, that the following Act and Declaration be adopted as the closing Act of this Synod :—

"Whereas this Synod did on the 8th day of November, 1863, approve of a Basis of Union and accompanying Resolution, and resolve to unite with other Presbyterian Churches and Ministers in terms thereof; and whereas this Synod on the 11th of November, 1863, with the consent of the other negotiating parties, did accept various emendations of said Basis and did order the Basis so amended to be engrossed in the Minutes; and whereas the said Basis and Resolution are as follows :—

First, that previously to the consummation of the Union, the Synod of Australia shall dissolve its connection with the Established Church of Scotland, and omit from its designation the terms expressive of that connection.

Second, that previously to the consummation of the Union, the Synod of Eastern Australia shall formally declare that it has no ecclesiastical connection with the Free Church of Scotland

Third, that previously to the consummation of the Union, the Rev. Adam Thomson shall declare on behalf of himself and Congregation that they have ceased to be ecclesiastically connected with the United Presbyterian Church of Scotland.

(The Articles of the Basis and Formula have been already given.)

And whereas this Synod is of opinion that the aforesaid Basis and Resolutions embody and preserve all the distinctive principles of the Presbyterian Church of Eastern Australia as declared in its Standards and Formula; and whereas it is

for the glory of God and the good of the Church of Christ that all Presbyterian Churches and Congregations in this colony, holding the same standards, as expressed in the Basis aforesaid, be comprehended in one Church; and whereas as preliminary and preparatory to this ultimate comprehension, this Synod did on the 9th day of November, 1864, unanimously agree to confer with the Synod of New South Wales and certain Presbyterian Ministers; and whereas this Synod, having ascertained that the said Synod of New South Wales and certain Presbyterian ministers aforesaid approve of the aforesaid Basis and Resolutions, did on the eleventh of November resolve to unite with the Synod of New South Wales and certain Presbyterian ministers aforesaid, and in conjunction with them to form one Church; therefore this Synod in name and on behalf of the Presbyterian Church of Eastern Australia, does hereby unite with the said Synod of New South Wales and the Rev. R. S. Paterson as one Church, to be called the Presbyterian Church in New South Wales, and whose highest judicatory shall be called the General Synod of the Presbyterian Church of New South Wales.

The Synod hereby reserves for itself all legal rights, titles, and privileges which belong to them as a Synod and Congregations respectively in the Presbyterian Church of Eastern Australia.

This Synod further declares that in entering into this preliminary Union it maintains its adherence to the solemn agreement as afore-recited to unite with the Synod of Australia, and the Rev. Adam Thomson on behalf of the United Presbyterian Church, in one Church, to be called the Presbyterian Church of New South Wales.

RIFTS IN THE LUTE

The Rev. William McIntyre then moved, and the Rev. James McCulloch seconded, that the said Declaration be not adopted; but the Rev. Dr. Steel's motion was carried by thirteen to six. Against this decision various protests were handed in. The Rev. S. F. Mackenzie protested on his own behalf. Mr. Mackenzie was subsequently received into the United Church and his congregation with him. The Revs. J. L. McSkimming and C. R. Greig protested for

themselves for reasons of their own. The Revs. W. McIntyre and J. McCulloch protested on grounds peculiar to themselves. Mr. John McDonald, elder, also protested on the ground of the Resolution accompanying the Basis of Union. The Moderator, the Rev. William Bain, stated that he had come to the conclusion not to protest, but would content himself with dissenting from the decision which had been come to by the Synod, and requested that another should be appointed to take his place as Moderator during the remainder of the Synod's business. The protesting ministers and elder then retired from the central part of the church, saying they would now be only spectators of what took place.

CONSUMMATION OF UNION.

The Synod then proceeded to consummate the Union, as had been arranged on Tuesday evening, November 15th, 1864, in St. George's Church. The Rev. John Kinross was, at the request of the Rev. Wm. Bain, appointed Moderator in his stead. The Commissioners from the Synod of New South Wales were then introduced, namely:—The Rev. Dr. J. D. Lang, Moderator of Synod; the Rev. P. Fitzgerald, Clerk; with Messrs. John McNab and George Brown, Elders. Dr. Cameron, Interim Clerk of the Synod of Eastern Australia, then read the closing Act of Declaration of that Synod; and the Rev. Patrick Fitzgerald, Clerk of the Synod of New South Wales, read the closing Act of Declaration of that Synod. The Basis of Union that had been agreed upon in Conference, and also the Formula, were then signed by the Rev. Dr. Kinross on behalf of the Synod of Eastern Australia, and by the Rev. Dr. Lang on behalf of the Synod of New South Wales, and by the Rev. R. S. Paterson, of Pyrmont, on his own account. The Union having now been consummated, the Moderators gave to each other the right hand of fellowship, and also to the Rev. R. S. Paterson.

The scene was an exciting one. Deep emotions were stirred, and tears were seen on the cheeks of some of the audience. The Rev. Dr. Lang then proposed, and the Rev. Dr. Kinross seconded: "That the Rev. Dr. Geikie be appointed Moderator." This was unanimously agreed to, and Dr. Geikie took the chair, and after praise, reading the Scriptures, and prayer, declared the Synod to be constituted, in the name of the Great Head of the Church, and under the designation of "The General Synod of the Presbyterian Church in New South Wales." It was then moved by the Rev. P. Fitzgerald, and seconded by the Rev. R. S. Paterson, and unanimously agreed to: "That the Rev. James Cameron, of Richmond, be appointed Clerk of the Synod." Dr. Lang then moved, and Dr. Kinross seconded: "That the Declaration now made by the Synod of Eastern Australia and by the Synod of New South Wales respectively, and the Basis of Union agreed to by the Synods and the Rev. R. S. Paterson, be engrossed in the minutes; and that this Synod express its thankfulness to God for the formation of the Presbyterian Church in New South Wales, and to this General Synod of said Church, and record its earnest prayer, that in the good Providence of God, the Union of all Presbyterians in the colony in one Church may speedily be accomplished." The Rev. Dr. R. Boag was then received as a minister of the Church, and signed the Formula, whereupon his name was added to the roll. The preliminary Union was thus successfully accomplished, and it was hailed with general satisfaction throughout the colony, as an earnest of the wider Union to follow.

REASON FOR PRELIMINARY UNION.

Why, it might be asked, was this preliminary Union necessary? Why should not the Synod of Australia and the Rev. Adam Thomson have joined in this first Union? The reason for this lay in the feeling entertained by the

Synod of Australia towards Dr. Lang and his Synod. They objected to recognise the ecclesiastical standing of Dr. Lang and those associated with him. They objected to negotiate with them directly, after all that had taken place between Dr. Lang and the Synod of Australia. It was pointed out that there was not the same difficulty in the way of the Synod of Eastern Australia, inasmuch as there had been no conflict between him and them, and now that the Doctor's ecclesiastical standing had been affirmed by the Church of Scotland, there was no valid reason why that Synod should decline to unite with him. It was clear that no all-embracing Union could be effected which did not include the minister of Scots Church. Not only so, but it was evident that no Union at all could be effected from which he would be excluded, for, in his place in Parliament, his influence would be sufficient to prevent the passing of any Bill for legalising such Union. While declining to negotiate directly with Dr. Lang, the Synod of Australia intimated that if he and those adhering to him could be absorbed into a new body bearing a new name they would raise no objection to Dr. Lang forming a constituent part of this new body, between which and the Synod of Australia the final Union was to be formed. The Synod of Eastern Australia did not, at first, take very kindly to this method of attaining the end, but so impressed were they with the unspeakable importance of the object in view, that they at last consented to accept this, which seemed the only method of getting over the difficulties involved. This will serve to explain how it came about that it was necessary to enter into this preliminary fusion of parties, in order to clear the way for the final Union which we were all so desirous of reaching. After appointing several Committees, it was agreed that the Synod should hold its next meeting in the Scots Church, Sydney, on the 1st Wednesday in November, 1865, at noon.

Chapter VI.

THE GENERAL SYNOD

OF THE

Presbyterian Church in New South Wales.

At a meeting of the Sydney Presbytery on February 1st, 1865, the Rev. Thomas Acheson Gordon appeared. He said he had come, in response to the invitation addressed to him by the late Synod of Eastern Australia, which had invited him, first to attend the Conference on Union, and subsequently to be a party to the Union, now so far consummated. Being absent from home at the time of the Union, he had expressed by letter his concurrence in the Basis and the proceedings founded on it. Having submitted the matter to his congregation, he now made application on behalf of himself, his Kirk Session and Congregation, to be admitted into the Presbyterian Church in New South Wales. The necessary documents as to Mr. Gordon's ministerial standing having been submitted, also a Commission in favour of Mr. Duncan Campbell, it was moved by the Rev. Dr. Steel, seconded by the Rev. Dr. Lang, and carried unanimously:—"That the Presbytery cordially receive the application of the Rev. T. A. Gordon and the Kirk Session and Congregation under his charge in Balmain to be admitted into the communion of the Presbyterian Church in New South Wales, and hereby admit them accordingly. And at the same time the

Presbytery expresses its high sense of the personal work, ministerial status, and general Christian character, of Mr. Gordon, and rejoices to welcome him among their number." The motion was carried unanimously. Mr. Campbell's commission was sustained, and the members of Presbytery gave to Mr. Gordon and to Mr. Campbell the right hand of fellowship, and they took their seats as members of the court.

RECEPTION OF MINISTERS.

At next meeting of the Presbytery, on May 3rd, the Rev. Barzillai Quaiffe, who had been one of the constituting members of the late Synod of New South Wales, at its formation in 1850, was cordially admitted as a member of the Presbyterian Church in New South Wales. The members of the Presbytery gave him the right hand of fellowship, and he took his seat as a member of the court. At the same meeting, the Rev. John Johnstone, a licentiate of the Presbytery of Auckland, was received, and appointed to labour within the bounds of the Presbytery of Sydney.

The Rev. Wazir Beg, M.D., was introduced to the Presbytery on June 15th, as a minister in full standing in the Presbyterian Church of Victoria, who had come as a visitor to Sydney. He was invited to supply Chalmers Church for a time : and shortly thereafter commissioners from the congregation appeared before the Presbytery, and, after referring to the greatly improved condition of the congregation, asked the Presbytery to grant moderation in a call. The call was unanimously in favour of Dr. Beg, and he was in due time inducted as pastor of Chalmers Church.

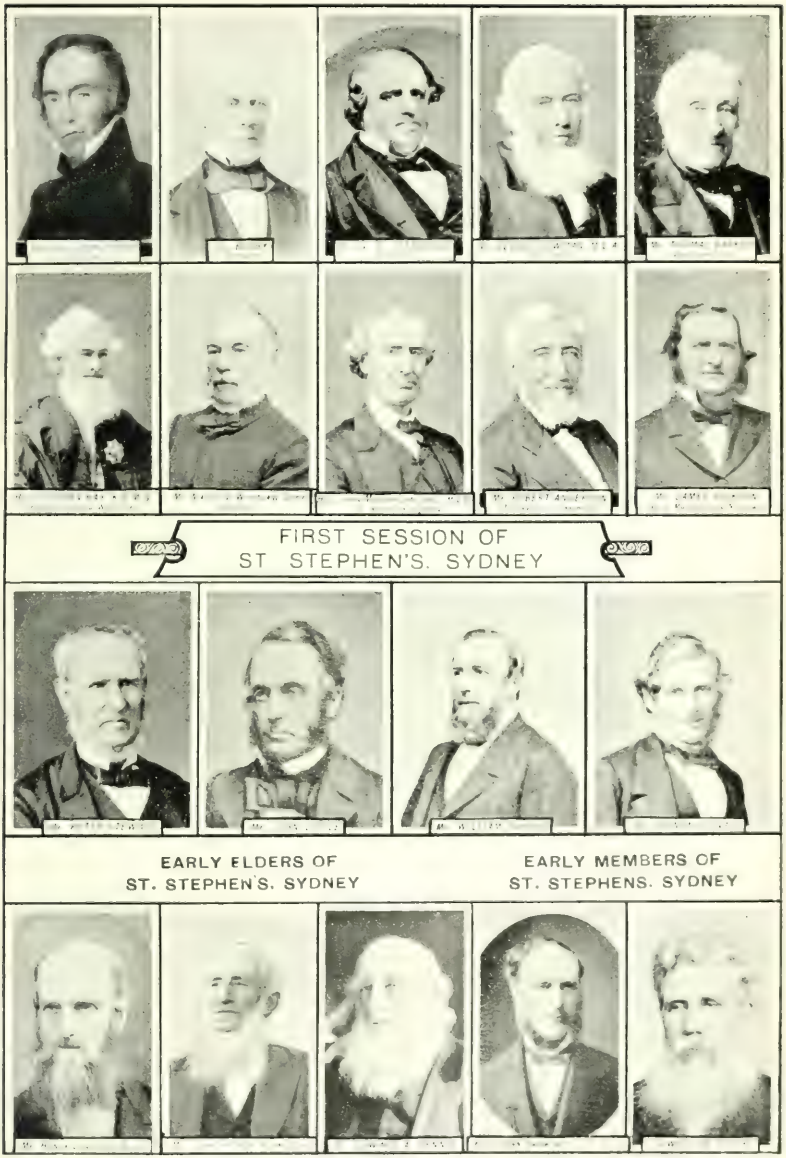
SPECIAL MEETING OF SYNOD.

A special meeting of the Synod was held in June, when *The Presbyterian Church Temporalities Act*, recently passed by the Legislature, was approved by the

Ministers of
The Presbyterian Church of New South Wales

THE UNION ASSEMBLY, 1865

Plate 5



SOME PROMINENT PRESBYTERIANS OF THE PAST

Plate 5

NEW SOUTH WALES MINISTERS WHO HAVE RETIRED
OR LEFT THE STATE

Plate 18

Synod. The Synod then engaged in Conference with the Synod of Australia and the Rev. Adam Thomson, the subject of the discussion being that of State Aid to Religion. The result was an agreement to regard the acceptance of State Aid as an open question. The Synod, as such, was to take no action in the matter; but individual ministers and congregations were to be left free to carry out their own convictions in relation thereto, as they might see fit, without hindrance or debate, on the principle of mutual charity and forbearance. A question having arisen in the Conference as to ministers of the United Church occupying seats in the Legislature, it was agreed that, without disturbing existing relations, no minister of the Presbyterian Church of New South Wales shall sit in any future Parliament.

The Synod finally met on September 4th in Macquarie Street Church, to prepare for the consummation of the Union on the 8th. It was reported by their Commissioners that the Free Church Congregation at Singleton had resolved to enter the United Church. The Congregation at Queanbeyan also expressed a desire to be received into the United Church, and appointed the Rev. Dr. Robert Boag, of Sydney, as their representative Elder, and the Synod in both cases cordially acceded to the application made to it.

CLOSING ACT AND DECLARATION.

The following was then adopted as the closing Act and Declaration of the General Synod:—

> "Whereas this Synod has had under its anxious and prayerful consideration the question of Union with other Presbyterian Churches in the Colony of New South Wales; Whereas, after lengthened negotiations a Basis of Union has, in the good providence of God, been mutually agreed upon between this Synod on the first part, the Synod of Australia in connection with the Established Church of Scotland on the second part and the United Presbyterian Church, Phillip

Street, Sydney, on the third part; and Whereas this Synod did, in conjunction with aforesaid parties, agree to unite on the aforesaid Basis and to form one Church, to be designated the Presbyterian Church of New South Wales; and Whereas an Act of Parliament has been passed called *The Presbyterian Church Act of 1865*, protecting the civil rights, titles and privileges of all the aforesaid parties respectively; and Whereas this Synod is of opinion that it is for the glory of God and the good of the Church of Christ that the union of the aforesaid parties should not be longer delayed, therefore this Synod in name and on behalf of the Church under its jurisdiction, hereby agrees forthwith to repair to the Masonic Hall, York Street, Sydney, there to declare that this Synod has no ecclesiastical connection with the Free Church of Scotland or any other Church, and at the same time, in conjunction with the aforesaid parties, to consummate the Union agreed to on the Basis aforesaid. Praying that, through the grace of the great King and Head of the Church, they may henceforth walk together in the fear of God and the comfort of the Holy Ghost, and be enabled to contend earnestly for the faith once delivered to the saints, to maintain the purity of the worship, discipline and government of the Church, and to extend the blessings of the Gospel of Christ in this land and throughout the world."

CONSUMMATION OF UNION, 8TH SEPTEMBER, 1865.

All things were now ready for the much-desired consummation. On the 8th day of September, 1865, the following parties, according to arrangement, assembled within the Masonic Hall, York Street, Sydney:— Representatives of the Synod of Australia, Representatives of the General Synod, Representatives of the Session of the United Presbyterian Church, Phillip Street, Sydney.

The Rev. James Fullerton, LL.D., Moderator of the Synod of Australia, the Rev. Dr. Geikie, Moderator of the General Synod, and the Rev. Adam Thomson, Moderator of the United Presbyterian Congregation, presided jointly. The Rev. Dr. Fullerton gave out the 100th Psalm, which was sung by the large congregation standing.

The Rev. Dr. Geikie offered prayer for divine guidance, giving thanks to God for His goodness, and supplicating His blessing on the solemn proceedings. The Rev. Dr. McGibbon, Clerk of the Synod of Australia, then read the final Act and Declaration of that Synod. The Rev. Dr. Cameron, Clerk of the General Synod, read the closing Act and Declaration of that Synod. Mr. James McNaughton, Clerk of the Kirk Session of the United Presbyterian Congregation, read the closing Act and Declaration on behalf of that Session. The Rev. Adam Thomson, who had officiated as Clerk of the Conference, then read the Articles of the Basis of Union, and all the members, standing, signified their assent to each Article by holding up the right hand. The Moderator of the Synod of Australia then read the following Declaration :— "I, James Fullerton, Doctor of Laws, Moderator of the Synod of Australia in connection with the Established Church of Scotland, do hereby in terms of the Act and Declaration of Synod now read by the Clerk, declare that this Synod has dissolved its ecclesiastical connection with the Established Church of Scotland, and I do now in terms of the said Act and Declaration, and also in terms of the Articles of Union just read by the Clerk of the Conference, further declare that the Union of the said Synod with the General Synod of the Presbyterian Church in New South Wales, and with the Session representing the United Presbyterian Church in Sydney, is now on the part of this Synod consummated." The Moderator of the General Synod and the Moderator of the Kirk Session then made similar Declarations. Thereupon, the several Moderators subscribed the Articles of Union and gave each other the right hand of fellowship. Thus, after a more than "ten years' conflict," was accomplished the longed-for Union of the different sections of the Presbyterian Church in the colony, to the great relief and joy of the members of the Presbyterian Church in this and in other lands.

THE REV. ADAM THOMSON ELECTED MODERATOR.

On the motion of the Rev. Dr. Fullerton, seconded by the Rev. Dr. Geikie, the Rev. Adam Thomson, minister of the Presbyterian Church, Phillip Street, Sydney, was unanimously elected Moderator of the first General Assembly of the Presbyterian Church of New South Wales. On the motion of the Rev. Dr. Cameron, late Clerk of the General Synod, seconded by the Rev. Dr. McGibbon, late Clerk of the Synod of Australia, the Rev. J. B. Laughton, B.A., minister of St. Stephen's Church, Bathurst, was elected Clerk of the Assembly. On the motion of the Rev. Wm. Purves, Mr. Robert Anderson was unanimously elected Treasurer of the General Assembly. The General Assembly having been constituted by the Moderator, passed a Resolution expressing its gratitude to the Great King and Head of the Church for His merciful Providence and guidance throughout all the negotiations for Union, and for the happy consummation of the Union in answer to the prayers of the people in the formation of the Presbyterian Church of New South Wales. The Rev. Simon Fraser Mackenzie was, on his application, received as a minister of the Presbyterian Church of New South Wales, and his congregation, the Free Church Congregation of West Maitland, was received as a congregation of the same, and Mr. David Dickson as representative elder.

PRESBYTERIES RE-ARRANGED. UNION CELEBRATIONS.

A new arrangement of Presbyteries was made, and nine Committees appointed for the better carrying out of the business of the Church. It was resolved to celebrate the Union by meetings in various districts throughout the colony, to be addressed by special Deputations; and also to present an Address to His Excellency the Governor, which was done. His Excellency, Sir John Young, courteously replied, expressing to the Moderator and the brethren accompanying him his pleasure in hearing that such a happy union

had taken place, and on receiving such a proof of their loyalty, and hoping that the cause of truth and the practice of purity and Christian charity would be advanced by the United Church.

THE ONLY REGRET.

The only regret in connection with the consummation of this Union is the fact that it was not absolutely all-embracing. Those whose attitude throughout the Union negotiations was one mainly of opposition, were actuated, no doubt, by reasons which appeared to themselves all-sufficient, however inadequate they may have seemed to others. To protest may, in certain circumstances, be heroic, but in other circumstances, it may be possible for even good men to protest too much. The Union happily accomplished in 1865 has furnished a fresh illustration of the well-known adage that "Union is Strength." God has blessed it and prospered it abundantly. And we would fain hope that our esteemed brethren, who for the present are separated from us in name, though not, we believe, in spirit, will soon see their way to join forces, and, forgetting the things which are behind, will join heartily with those who are waiting for them, so that the Presbyterian host, absolutely one and undivided, may advance to the work and the warfare to which the Captain of our Salvation has called us.

In an Appendix we give the Roll of the First General Assembly of the Presbyterian Church of New South Wales, which should be of permanent interest to the Church. In another Appendix we give the names of Ministers who have laboured in connection with the Presbyterian Church of Eastern Australia since the Union in 1865.

Chapter VII.

HISTORY OF THE UNITED CHURCH.

The United Church having been inaugurated with impressive ceremony, her first General Assembly constituted, and her Roll of Members settled, it now devolved upon her to take a comprehensive view of the field to be occupied, and the work to be done. She had to take account of the men and the means at her disposal, and to adjust her machinery to the new conditions; in short, to frame such a constitution for the United Church as would be likely to secure the largest measure of efficiency.

A Committee of Bills and Overtures was appointed, and the order of business for the remaining sessions of the Assembly was agreed upon. A scheme for the formation of Presbyteries was submitted and adopted, and the Presbyteries, as arranged, were enjoined to meet and elect their own Moderators and Clerks.

One of the first matters that called for the attention of the Assembly was the subject of Finance. An Assembly Expenses Fund was to be raised by assessment from congregations of two per cent. on stipends of the ministers of the Church. To provide for the support of the ministry, a Supplementary Stipend Fund was instituted. The Fund was to be raised by subscriptions, and by a yearly collection

in all the congregations. No Minister in receipt of State Aid was to receive anything from the Fund; and no congregation was to receive more than £50 in any one year. One of the regulations of the scheme was, that no settlement of a minister was to be sanctioned with a lower stipend than £200 with a manse, or £250 without a manse.

HOME AND FOREIGN MISSIONS.

A Home Mission and Church Extension Scheme was adopted. The Home Mission Fund was to be raised by an annual collection and by special subscriptions. The amount to be paid out of this Fund for pulpit supply was fixed at £3 per week for probationers and £2 per week for catechists.

A Heathen Mission Fund was instituted for support of missionaries among the natives of the New Hebrides and among the Chinese. An impulse to the movement was given by an interesting address on Heathen Missions delivered by the Rev. Joseph Copeland, one of the New Hebrides missionaries. A Committee on Union was appointed, having for its object to induce those who had stood aloof from the Union, to re-consider the step they had taken, in the hope that they might yet see their way to join their brethren.

An overture proposing that future Moderators should be elected by the Presbyteries of the Church, according to regulations framed for the purpose, was unanimously adopted. Committees were also appointed on the subject of the improvement of Psalmody, and the preparation of a Code of Rules.

With the view of providing an adequate supply of clergymen, it was determined to raise a special Fund of £1,000 for the passage and outfit from Europe of ten ministers.

It will thus be seen that the General Assembly of the United Church at its first meeting took a very comprehensive view of the obligations and requirements of the

Church, and brought into operation a machinery of means and appliances well adapted for the accomplishment of the work given her to do.

SECOND GENERAL ASSEMBLY.

The Second Session of the General Assembly was opened within Phillip Street church, Sydney, on the 10th day of October, 1866.

The Rev. Adam Thomson was succeeded in the chair by the Rev. William Purves, M.A., and the Rev. J. B. Laughton, B.A., was asked to continue to discharge the duties of the Clerkship.

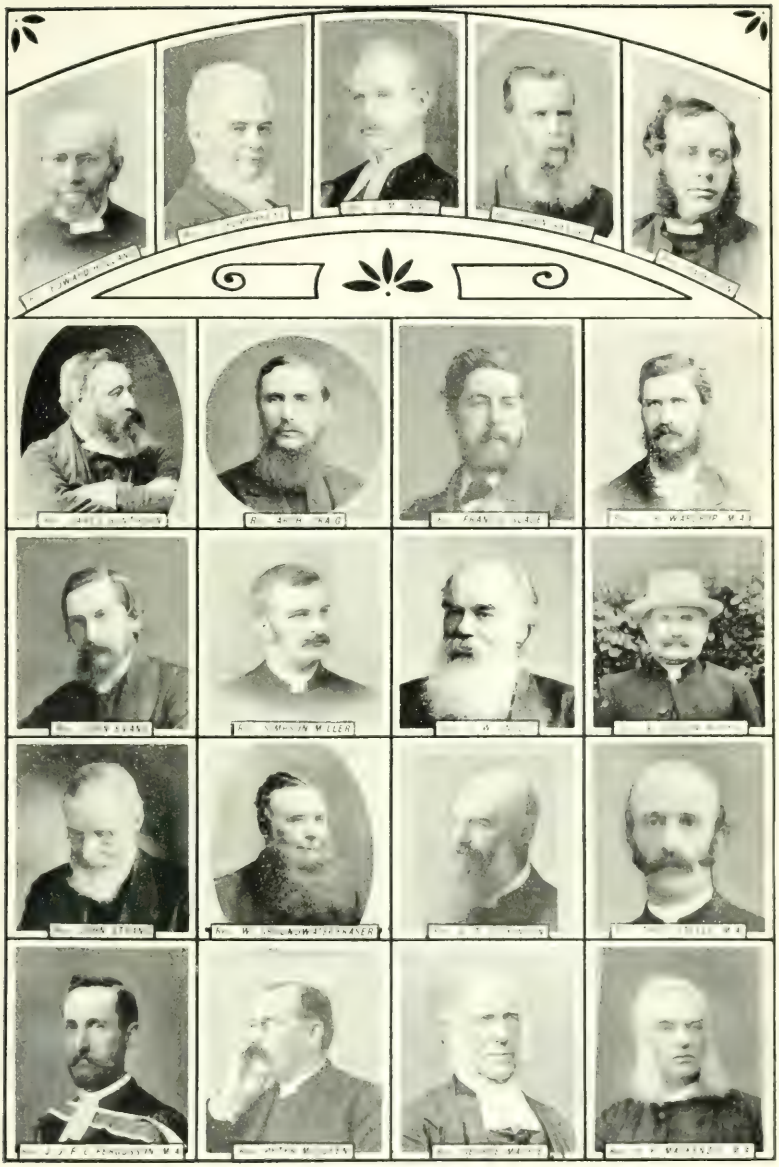
A pleasing feature of this Assembly was the presence in it of the Rev. J. Oswald Dykes, D.D. Dr. Dykes was cordially welcomed by the Assembly. Having been invited to preach before the Assembly on the following Sunday, he kindly consented to do so; and at a subsequent session he also delivered a suitable and stirring address. For both of these he was very heartily thanked, and the Assembly agreed "to record its high gratification with the Christian congratulations on our Union conveyed by him to this Church from the Free Church of Scotland." Another pleasing feature of this Assembly was a visit from the Rev. George Mackie. Mr. Mackie was invited to address the Assembly. He did so, and spoke of the beneficial results which had followed the Union of the Presbyterian Churches in Victoria. He received the cordial thanks of the Assembly.

PUBLIC EDUCATION BILL.

In connection with the Report of the Committee on Schools and Education, a Bill to make better provision for Public Education, which had been introduced into the Legislative Assembly by Sir Henry Parkes, Colonial Secretary, was laid on the table.

The Assembly having expressed its approval of the principle of the Bill, resolved to refer the consideration

NEW SOUTH WALES MINISTERS WHO HAVE PASSED AWAY



NEW SOUTH WALES MINISTERS WHO HAVE PASSED AWAY

of it to a Committee of the Whole House, with the view of determining what modifications should be suggested to the Government. The Draft of a Petition embodying the amendments suggested was subsequently submitted and approved, and the Moderator and Clerk were instructed to sign copies of the Petition to both Houses of Parliament.

The number of those who have rendered ministerial service for a longer or shorter period in connection with the United Church from the Union until this present time is very large. To give details as to the movements of each would swell our History to undue dimensions. Yet, as it is desirable that every name should find a place in the History, a complete list has been prepared [see Appendix], containing all the names which appear in our records since the Union, and showing when and whence they came to us, where they were located, and what became of them so far as is known. In another Appendix a list is given of those who served the Church in its various branches *before the Union*, and whose names do not appear in the Post-Union Roll. From this list names may have been omitted, as the early records are faulty. As it is further intended to give brief sketches of individual congregations and of the men who ministered to them, the individual element will thus be amply provided for, while leaving the History, properly so called, to outline the general features of the Church's progress along the lines laid down at the time of the Union.

The movements and merits of individual men will be brought out in dealing with the different departments of the Church's work in which they rendered special service. This will obviate the necessity of lingering over details which can have but little interest for the present or coming generations. The principles embodied in the History and the value of them as indicated by results, in other words, the philosophy of the History, is the matter of permanent interest.

Chapter VIII.

MINISTERIAL SUPPORT.

Prior to the Union the methods of Ministerial Support differed in the different sections of the Church. The ministers of the Synod of Australia had salaries provided for them by the Government. The Act by which State Aid to Religion was abolished provided that the existing recipients might retain their salaries while they continued to labour under properly constituted authority—virtually indeed for life; and one or two are still in receipt of these salaries. The Synod of New South Wales had to depend entirely on the voluntary contributions of the people. The Synod of Eastern Australia adopted the principle of a Sustentation Fund, which has proved so successful in Scotland, and an equal dividend of some £220 per annum—sometimes a little more, sometimes a little less—continued to be paid till the dissolution of the Synod.

At the time of the Union a Conference was held on the subject of Finance, at which it was agreed to recommend the institution of a Supplementary Stipend Fund, out of which weak congregations might receive a grant of not more in any case than £50 per annum. This Fund received for a time a fair measure of support; but when the interest in it began to decline and the contributions to fall off, the Committee which had

been appointed resolved to recommend that it should be amalgamated with the Church Extension Scheme, and that steps should be taken for carrying this into effect. An Amalgamation Scheme was accordingly prepared, sent down to the Presbyteries for their support, and finally adopted by the Assembly.

According to this Scheme each congregation was expected to have a Stipend Fund of its own, under the management of its own office-bearers, and to use every effort to provide an adequate stipend for its minister. The minimum stipend to warrant the settlement of a minister by any of the Presbyteries of the Church was £200 and a manse, or £250 without a manse. Weak congregations might apply through their Presbytery for a grant of not more than £50 per annum for three years, to enable them to reach the required amount. This—known as the Grant in Aid system—continued for a time, but a desire began to be felt for a more effective method of ministerial support. In 1873 overtures anent a Sustentation Fund were introduced to the General Assembly, and a Committee was appointed to mature the matter and report. To the next Assembly a scheme was submitted, its fundamental provisions being that all the congregations of the Church should be required to join it ; that the dividend aimed at should be £250, and congregations sending in less than £200 should not be put on the equal dividend platform ; and that every congregation sending in from £200 to £250 should receive back the same with such addition, up to £250, as the funds might allow. The contributions were to be sent in quarterly. The scheme was remitted to Presbyteries to be reported on. Some Presbyteries were in favour, some against, and not a few indifferent. The opposition shown had a discouraging effect. Five or six years had been spent in efforts to get the scheme launched, but at last the Assembly

agreed to adopt the principle of the Sustentation Fund, and to approve generally of the plan submitted. Mr. David Lindsay Waugh and others laboured hard to secure the adoption of the scheme throughout the Church. But something more was needed to awaken enthusiasm, and give to the movement an impulse strong enough to overcome the apathy with which the Sustentation Fund had hitherto been regarded. The need was soon met.

ADVENT OF THE REV. JOHN MILLER ROSS.

In the year 1879 the Rev. John Miller Ross, who for seven years had been the Agent of the Presbyterian Church of England and who had successfully developed the Sustentation Fund Scheme of that Church, was passing through Sydney with a friend on a holiday tour. He was invited to give an address on the Sustentation Fund and the mode of its management in England. The effect was to suggest the idea that it would be a good thing to induce, if possible, Mr. Ross to come to this colony to aid us in the work of the Church. The Sustentation Fund Committee met and unanimously resolved to make an effort to secure this. It was ascertained that Mr. Ross would be willing to become the Agent of this Church for three years, at a salary of £500 per annum. The Committee accordingly made an appeal for subscriptions, and found no difficulty in getting the required amount, and even more. The following is the list of subscribers :—

Mr. Joseph Paxton ...	£100	Hon. S. D. Gordon ...	£100
Hon. John Marks ...	100	Mr. J. H. Goodlet ...	100
Mr. James Marks ...	50	Mr. John Struth ...	50
Mr. J. B. Hoare ...	25	Mr. Robt. Gray ...	25
Mr. Alex. Dean ...	25	Mrs. Hunter Baillie ...	20
Mr. G. Fergusson ...	10	Mr. D. McBeath ...	10
Mr. H. McMaster ...	5		

Total £620 per annum for three years.

In the following year, 1880, Mr. Ross, who had been appointed by the last Assembly General Agent and Secretary of the Sustentation Fund, was introduced to the Assembly by Mr. Joseph Paxton, Convener of the Sustentation Fund Committee, was cordially welcomed by the Moderator, and briefly acknowledged the honour and responsibility of the important office to which he had been appointed.

With the aid of Mr. Ross a Sustentation Fund Scheme was prepared, and was ratified by the Assembly. To explain the scheme and to awaken an interest in it throughout the Church Mr. Ross, accompanied by Mr. Paxton, traversed the colony, visited nearly all the congregations, and met with gratifying success. Mr. J. H. Goodlet—who was for some years associated with Mr. Ross as Joint-Convener of the Sustentation Fund Committee—rendered valuable service in promoting the movement.

COLONEL J. H. GOODLET.

Of Mr., subsequently Colonel, J. H. Goodlet it might truly be said that not alone by liberal gifts, but also by manifold personal services cheerfully rendered, he has been one of the main instruments in the building up of our Church in this land. And further, it might be said that there are few of our undenominational benevolent and philanthropic institutions with which his name has not been associated. One of the greatest acts of his beneficence was the establishment at his own expense of the Thirlmere Consumptive Home, near Picton, which he built and carried on for some 17 years. Colonel Goodlet is still with us, as earnest and helpful as ever.

MAIN AIMS OF SUSTENTATION FUND.

The Sustentation Scheme provided for a Central Fund, an Association in each congregation, and an equal dividend to each settled Minister. The object aimed at

was to secure, if possible, a minimum salary of £300 per annum and a manse for each of our ministers. To aid in the attainment of this end a Capital Fund was instituted, donations called for, and liberal contributions obtained.

SUSTENTATION CAPITAL FUND.

To Mr. Joseph Paxton belongs the credit of having started this Fund. He bequeathed £1,000 on condition that the Fund should be established within twelve months after his decease. To aid in fulfilling this condition Messrs. Logan, Saunders and Frazer, in the Presbytery of Maitland, raised between six and seven hundred pounds. This was followed by a donation from Mr. John Struth of £1,000, by legacies from the late Hon. John Frazer of £1,000, and of £3,000 from Mrs. Mary Roberts, of Sydney; so that in a brief time the amount at credit of the Fund reached £6,634 16s. 6d. The total has since been increased to £8,631. Miss Mary Tulloch, widely known as "Scotch Mary"—a woman of sterling worth who, by her skill in herbal medicine, did much for suffering humanity—bequeathed her property at Blacktown, a good house with sixteen acres of land, to the Sustentation Fund. The property has been sold and the proceeds invested; the interest goes to augment the dividends from the Fund. Mrs. Margaret Pringle, of Surrey Hills, also, left £583 to the Fund.

WORK AND AIMS OF THE REV. J. M. ROSS.

Besides attending to the interests of the Sustentation Fund, Mr. Ross, with statesmanlike outlook, devoted himself to the work of organizing the Church Offices and of systematising the various operations of the Church by Standing Committees of the Assembly, through which the ever-expanding business of the Church is carried on. His aim was so to adjust the whole machinery of the Church as to secure harmonious working and the

best possible results. He was looked up to and confided in by our men of means, and succeeded in drawing forth their liberality to a very gratifying degree.

As men were wanted, as well as money, Mr. Ross advised the appointment of an Honorary Agent in London to aid in the importing of ministers from Home, and Mr. Robert Morton, an Elder of the Presbyterian Church of England, accepted this delicate and onerous position and rendered very valuable service for some years in that capacity, for which he deserves to be gratefully remembered by our Church. The same may be said of the Rev. R. S. Duff, D.D., of Glasgow, who succeeded Mr. Morton in 1896, and for years has with ungrudging zeal given invaluable assistance in selecting and sending out ministers. From 1902 the Rev. Dr. Theodore Marshall of Edinburgh and the Rev. Professor Hamill of Belfast, by appointment of the General Assembly, have been colleagues to Dr. Duff, and now form a Board with power to commission ministers to the Church in New South Wales.

EXTENDING THE CHURCH.

The work of Church Extension was energetically prosecuted in Sydney and suburbs, and Mr. Ross travelled far and wide throughout the colony to make himself acquainted with the spiritual wants of the people and to arrange for the planting of new parishes where promising openings presented themselves. The result of all this was that the Church grew apace, and he had the satisfaction ere he was laid aside of seeing the ministerial strength of the Church doubled, her revenue greatly increased, and the weight of her influence mightily augmented. Mr. Ross assuredly did not spare himself. His zeal consumed him, and an over-sanguine temperament led him, in some cases, to undertakings which ended in disappointment. The worries of the

work and the hard criticisms to which it sometimes exposed him, together with the fatigues of his long journeys, contributed, as we believe, to induce the illness which laid him low. If at times faults of temper were exhibited, they evidently proceeded from impatience with the hindrances which stood in the way of his attaining the great and unselfish objects on which he had set his heart.

DEATH OF THE REV. J. M. ROSS.

In April, 1893, Mr. Ross was called away to his reward, and the following is the estimate of his character and work which has been placed on the Records of the General Assembly:—

> For over twelve years he filled the office of General Agent of the Church. He was a man of great natural ability and of varied acquirements. He came to us in circumstances which constrained us to regard him as a gift from the Great Head of the Church in our time of need. It would be hard to over-estimate the value of the service he rendered to the Church, not only by developing her schemes, especially the Sustentation Fund, ordering her affairs, and maturing her administrative arrangements, but also by awakening the interest of our people in the Church's work, and in drawing forth more liberality for her extension throughout the land. He was a faithful and impressive preacher, a wise counsellor, and a trusty friend. In social life his courtesy and geniality were much enjoyed. His whole soul was in his work, and he gave himself to it with singular devotion and self-sacrificing zeal. His work will remain a memorial of the noble service he rendered in the building up of the Presbyterian Church of New South Wales.

THE SUSTENTATION FUND—ACCOMPLISHMENT AND AIMS.

The Sustentation Fund, which Mr. Ross so largely contributed to bring into successful operation, still continues to flourish. It is a great boon to our ministers and a strength to our Church. It secures regularity in the payment of ministerial stipends, at the same time

THE REV. JOHN MILLER ROSS

General Agent of the Presbyterian Church in New South Wales, from 1880 to 1893

Plate 21

THE HONORABLE ALEXANDER BERRY, M.L.C.

Plate

MR. ROBERT LOGAN OF TORRYBURN

MINISTERS' RETREAT IN THE BLUE MOUNTAINS, N.S.W.

augmenting, to some extent at least, the smaller stipends. Since the death of Mr. Ross the scheme has found its ablest and most zealous advocate in the person of Mr. John Kirkland, the present Convener of the Sustentation Fund Committee. Both by voice and pen Mr. Kirkland has done much to keep alive an interest in the work and to develop it into growing efficiency. The principle on which aid is derivable from the Fund has from time to time been somewhat modified. The principle at present acted on is that of the *inverse ratio*, according to which the congregations having the greatest need get the largest amount of the available aid. The number of aid-giving charges is as yet but small, but these will increase as the Church grows, and we may confidently expect that by legacies and donations the Capital Fund will be largely augmented, so as to bring the standard of ministerial support up to a befitting amount.

THE BERRY FAMILY.

The sum of £30,000 bequeathed to the Sustentation Fund by the late Mr. David Berry, of Shoalhaven, has proved of immense benefit to our Church.

The Berry family was in many respects remarkable. It consisted of four brothers—Alexander, John, William and David—and three sisters, two of whom came to the colony with their brothers in 1836. Only one of the brothers (Alexander) married, and one of the sisters, the one who remained at home. There is no offspring to perpetuate the name of Berry. Alexander lived to the patriarchal age of 92, and David to 94.

Alexander, the eldest, was the able and long-sighted founder of the Berry Estate in the Shoalhaven district. He was a native of Fifeshire, Scotland, and educated at the Universities of St. Andrews and Edinburgh. He entered the service of the Honorable East India Company, and made many voyages to India and China

in the capacity of surgeon. On retiring from this service he engaged in mercantile pursuits, and went into the shipping trade. While in command of his own ships he had many romantic adventures. Of these, the most exciting was perhaps the rescue of survivors of the ship *Boyd*, at Whangaroa, New Zealand. The ship had been rushed by the natives, the crew massacred and the vessel burnt down to the water's edge. After difficult and dangerous negotiations Mr. Berry succeeded in obtaining possession of the survivors, a woman and three children, regained his vessel and sailed to Portugal and Spain. In Portugal he was brought into contact with the Wollstonecraft family, one of whom became his partner in business, and another his wife. Having returned to Sydney, he settled down on his estate in the Shoalhaven district, where the original grant had been greatly enlarged by subsequent purchases. By engineering skill and undaunted courage and perseverance he showed what could be done to transform dismal swamps and barren ridges into a smiling garden. He died at his residence, "Crow's Nest," North Sydney, in 1873.

Brothers and sisters all gone, Mr. David Berry became the sole survivor of the family, and inherited the accumulated properties of two brothers. He proved a generous and considerate landlord and did much to improve the estate, and at the same time promoted the comfort and welfare of those who lived on it. By his will Mr. David Berry left well-nigh a quarter of a million to charitable and religious objects, the residue being bequeathed to his cousin, Dr. John Hay. The task imposed on Dr. Hay to provide money for the payment of these legacies and otherwise manage the vast estate was a heavy one, but he has accomplished the work given him to do with conspicuous ability and success. By the combined efforts of the Hays and the Mortons, and the enlightened policy they pursued, the

Berry Estate has become an educational institution where valuable lessons may be learned in all the different departments of scientific agriculture and modern husbandry.

It has been said that the Presbyterian Church, though not numerically the strongest, is proportionately the wealthiest of our Churches. Whether this be so or not we may with confidence affirm that the men who have owned the wealth have been men who have known how to turn it to good account. In proof of this we need but to mention the names of Berry, Hunter Baillie, Logan, Stewart, Paxton, Frazer, Marks, Struth, Goodlet, and Grahame, as a few out of many who have proved splendid specimens of enlightened Christian liberality.

MINISTERIAL RETREAT, WOODFORD.

For this Home of Rest we are mainly indebted to the liberality of the Rev. David Moore, B.A., senior minister of Campbelltown, who in the exercise of that generous spirit which has throughout characterised him, donated last year (1904) to the Church his cottage on the Blue Mountains, fully furnished, for the purpose of establishing a Retreat to which ministerial brethren and their families in quest of change and temporary rest might resort.

Mr. Moore stipulated that the Church should purchase the cottage adjoining his own, which was obtainable at a moderate cost. This has been done, and from three to four additional acres of land have also been purchased. The property now consists of two substantial stone cottages, fully furnished, with outhouses and all conveniences, and also a garden well stocked with fruit trees. The property (called "Rockcorry") is about a mile from the Woodford railway station. The air is salubrious, the outlook extensive, and there is ample scope for surrounding the cottages with picturesque and pleasant grounds to enhance the pleasure of sojourning there.

The institution is as yet in its infancy, but the number of applications already received shows that the value of Mr. Moore's gift is being appreciated by the brethren. Rules have been framed for regulating the succession of the applicants. These can be modified from time to time as experience may dictate. This Retreat will serve to perpetuate in the Church the name of our esteemed father, with his talented family, now few in number, and should prove a great boon to many country brethren who, with their families, seldom get a holiday. A small debt, however, remains on the property, and there should be an endowment of at least £2,000 to meet various necessary expenses of upkeep.

Chapter IX.

HOME MISSION AND CHURCH EXTENSION.

The progress made in Home Mission work while the Church continued in a divided state was but slow. The Union, however, with the consciousness of greater strength resulting, gave a fresh impulse to this important work. The difficulties in the way arose chiefly from three sources—the lack of men, want of money, and the "magnificent distances" to be traversed. As regards men for the work, while it was felt that no time should be lost in adopting vigorous measures for the training of a native-born Ministry, it was at the same time evident that it would be years before an adequate supply of men from this source could be counted on. For our present necessities our hope lay in obtaining a supply of men from the Home Country, but from this we were unfortunately debarred by resolutions adopted at the time of the Union:—"That no official application for the supply of Ministers be made from the United Church to any of the Churches in the United Kingdom," and, "That no Agency for the supply of Ministers shall be appointed in the United Kingdom for the United Church." An overture was subsequently introduced to have these resolutions rescinded, but the overture was dismissed. But although by these resolutions we were prohibited from applying to the Home Churches, there was nothing to hinder individual ministers of the Home Churches from applying

to us, and nothing to hinder us from receiving properly accredited men. It was therefore resolved that a strong appeal should be prepared, setting forth the urgency of our wants and the inducements to ministers to come and join us, and that this appeal should be disseminated as widely as possible throughout the Churches at home. The thousand pounds which had been raised to bring out ten ministers from home were sent to Edinburgh and placed in the hands of Mr. James Greenhill of the Clydesdale Bank, who had kindly agreed to act as our Treasurer in dispensing the Fund. The men thus obtained proved very helpful. In 1872 Mr. Joseph Paxton (whose only son had been accidentally drowned while studying for the ministry) generously contributed £300 to bring out three ministers from Home. Of these, one is still with us—the Rev. John Auld, M.A., of Ashfield. At a later stage, J. H. Goodlet, Esq., donated £1,000 to the Fund for bringing out ministers. From various sources, besides the United Kingdom, ministers continued to be received from year to year, and the Native Ministry began to grow in numbers, and thus a fairly good supply of men was kept up, and the work of extending the Church went on.

But the difficulty of finding an adequate supply of ministers was not the only one. We had also to find the means of maintaining them. In extending aid to weak parishes and mission stations, the method followed for a number of years was what is called the Grant-in-Aid System. This method had the merit of keeping the Committee out of debt, as they expended annually just the income received and no more. But after the arrival of the Rev. J. M. Ross it was deemed advisable to adopt a more aggressive policy. The Committee, in its eagerness to break up new ground and occupy new districts, sent out its agents and assumed the responsibility of providing the full amount

of their salaries, trusting to local parties to refund the major part, at least, of the sums thus expended. This system was fitly termed heroic. The pace at which church extension proceeded was indeed thereby quickened, but with the result that the Committee became soon plunged into heavy debt, which has only recently been wiped out by means of the Centenary Thanksgiving Fund. The method at present pursued by the Committee is substantially a return to the Grant-in-Aid System which formerly prevailed. The revenue derived from the annual collections for the Home Mission had of late become so small that the work of extending the Church had been brought well nigh to a standstill.

THE ROBERT LOGAN BEQUEST.

But in the good providence of God, Mr. Robert Logan of Torryburn, in the Hunter River district bequeathed his estate, or at least a large portion of it, to the Church, for the purpose of planting new mission stations in the bush, and of fostering them into self-sustaining charges. With the help derived from this Fund, along with more liberal collections and the impetus expected to be given to our Church work generally through the Centenary Fund movement, we hope to see our Church Extension work exhibiting gratifying and growing evidences of progress. Mr. Robert Logan was born in the town of Airth, Stirlingshire, Scotland, in 1820. With his father and mother, five brothers and two sisters, he arrived in New South Wales in 1841, came to West Maitland and settled down to farming operations there. After some years, the family left there and went to Queensland, taking up a squattage on the Darling Downs, which was so successfully managed that Robert left the place a wealthy man, after selling out his station at a good figure. Returning to Maitland, he purchased the Torryburn and Campsie

Estates on the Paterson River. Prosperity still continued to attend his well-directed efforts. He was a shrewd man of business, but ever bore the character of being a man strictly upright in his dealings, who lived for higher ends than the accumulation of wealth. Of a generous disposition, he was most liberal, especially in connection with religious matters and in support of the Church of which he was a consistent and honoured member. Not only to the schemes of the Church, but to every benevolent effort, he extended lively sympathy and generous support. He died in West Maitland in 1896, at the age of 76 years.

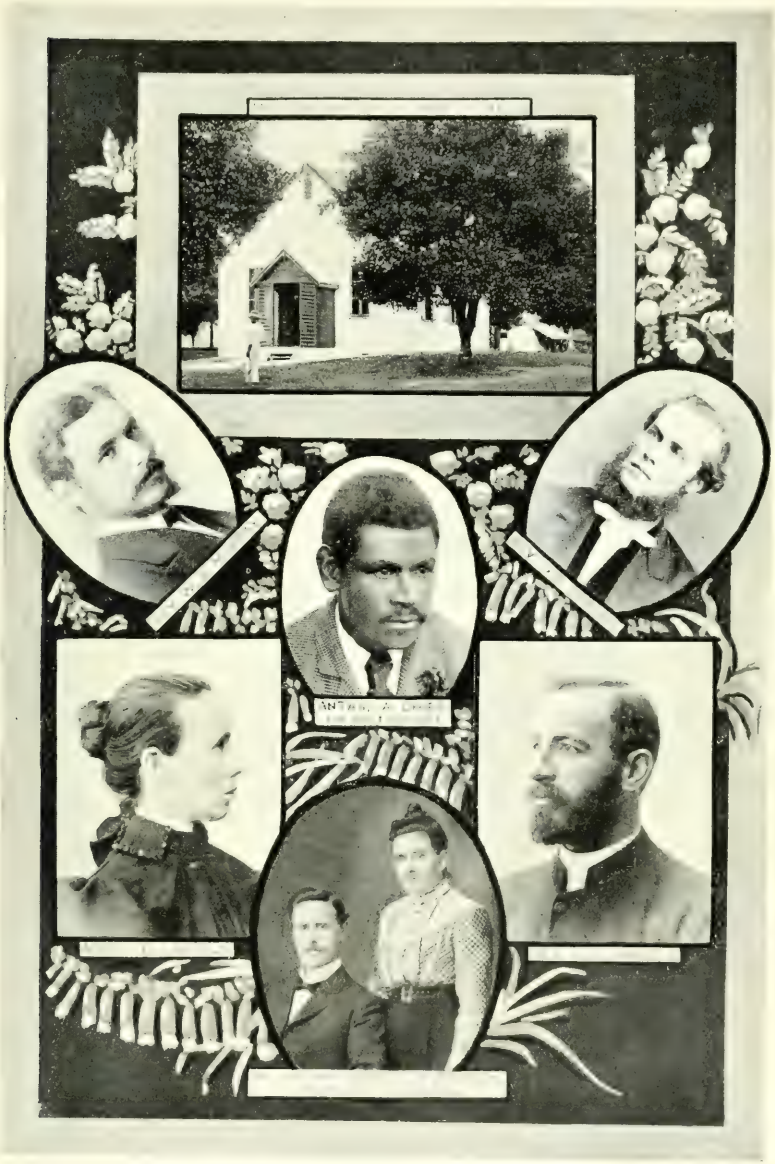
By his will he provided that after payment of certain specific bequests and annuities the residue of his estate was to be handed over to the Church Extension Committee of the Presbyterian Church. So far, £22,500 has been received by the Church, founding the "Logan Bequest," the interest from which goes yearly to the starting of bush parishes.

Mrs. Margaret Talbot, of North Sydney, also, left £1,000 for Church Extension.

CONVENERS.

The first Convener of the Committee was the Rev. Adam Thomson; he after one year was succeeded by the Rev. Dr. Cameron, who, with the exception of one year—during which the Rev. J. B. Laughton was Convener—continued to discharge the duties for twenty years. He was followed by the Rev. Dr. Gilchrist for one year, and thereafter by the Rev. John Auld, M.A., of Ashfield, who for ten years efficiently discharged the onerous duties, with the valuable aid of the Financial Secretary (Mr. William Wood). The Rev. Dr. D. Bruce was appointed to succeed him; and Dr. Bruce, after four years of effective service—during which he visited most parts of the State—was succeeded in 1904 by the Rev. Dr. T. E. Clouston, the present Convener.

PRESBYTERIAN CHURCH IN NEW SOUTH WALES



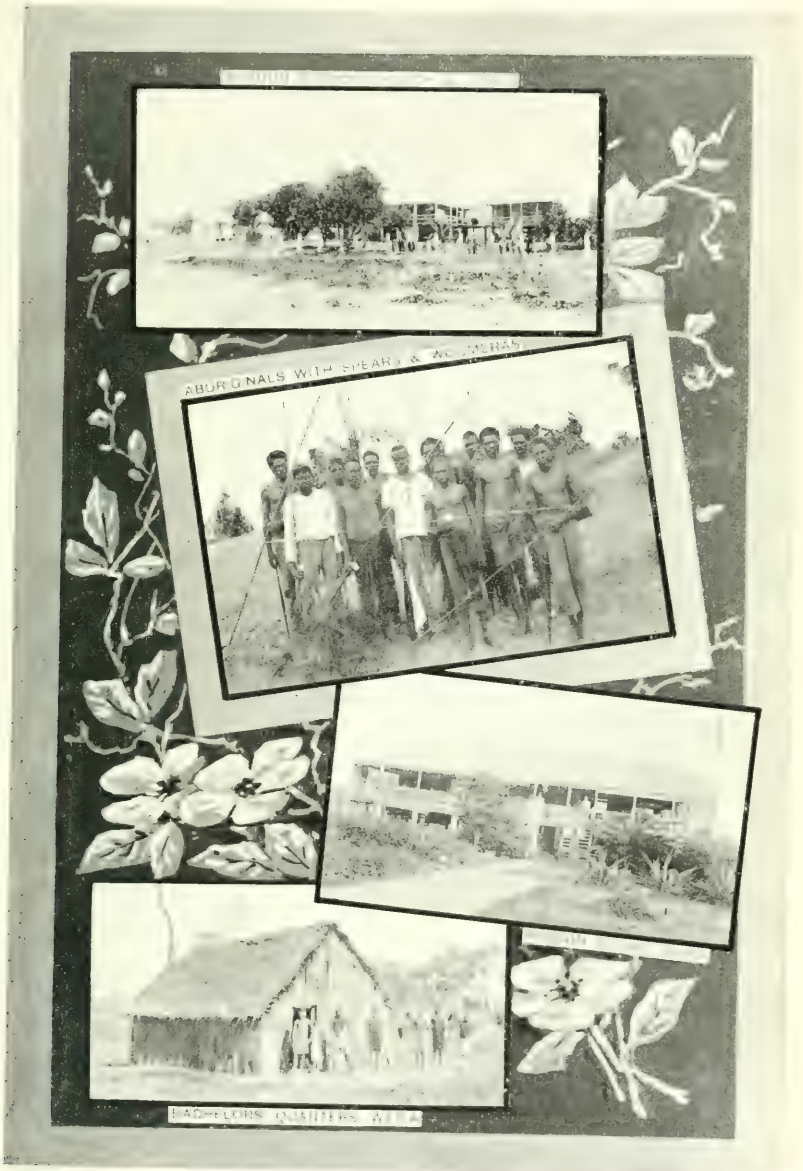
NEW HEBRIDES MISSION

Plate 57

NORTH QUEENSLAND ABORIGINAL MISSION

Missionaries and their Families

PRESBYTERIAN CHURCH OF AUSTRALIA AND TASMANIA



NORTH QUEENSLAND ABORIGINAL MISSION

Plate 27

PRESBYTERIAN CHURCH OF AUSTRALIA AND TASMANIA

NORTH QUEENSLAND ABORIGINAL MISSION

Plate

Chapter X.

FOREIGN MISSIONS.

The General Assembly of the United Church at its first meeting determined, among other things, to create a Fund to be called the Fund for Missions to the Heathen. The Rev. Joseph Copeland—who has rendered good service to the Church in various capacities—being present was invited to address the Assembly. He was at that time a missionary stationed on the island of Aneityum, in connection with the Reformed Presbyterian Church of Scotland.

NEW HEBRIDES.

His address awakened an interest in the New Hebrides as a field for missionary effort, but it was not until three years afterwards that the Church succeeded in obtaining the services of the Rev. J. D. Gordon, of Canada, as its first missionary. Mr. Gordon was a brother of the Rev. George Nichol Gordon, who in 1861 had been martyred with his wife at Erromanga, the scene of the martyrdom, in 1839, of the Rev. John Williams and the Rev. James Harris.

While a student in Nova Scotia, Mr. J. D. Gordon heard of the murder of his brother by the savages, and immediately offered himself to take the place of him who had fallen. With the sanction of the Canadian Church, his services were transferred to the Presbyterian Church

of New South Wales in 1868. His work lay partly in the island of Erromanga and partly in the large island of Santo. After two years of earnest, self-denying work in the service of this Church, he severed his connection with us, and in two years more he, too, was counted worthy to wear the martyr's crown. This cannibal island of Erromanga, on which so many martyrs have fallen, is now entirely Christian.

It was not until thirteen years after the death of Mr. Gordon that this Church succeeded in obtaining another missionary of her own for the New Hebrides. In 1883 the Rev. J. Inglis, while in Scotland, persuaded the Rev. W. B Murray, M.A., who had just completed his studies in Aberdeen, to come out as the missionary of our Church. After being ordained in St. Stephen's Church, Sydney, Mr. Murray, with his wife, was settled at Ambrim: but after a brief career of two years, he passed away to his reward, and was succeeded by his brother, the Rev. Charles Murray, M.A., who was supported by the Presbyterian Church of New Zealand.

THE ISLAND OF MALO.

The Rev. J. D. Landels entered the service of our Church in 1886, and in the following year he and his wife commenced work on the island of Malo. Fifteen native teachers are now engaged in the work, and 700 persons attend the services, while there are fourteen schools, in which a large number of scholars receive instruction. The first fruits of the Gospel on Malo was the young chief Antas His was a noble life, alas! too short. His younger brother shortly afterwards entered our Training Institute, Tangoa, to which our youthful lady missionary, Miss D. Symonds, B.A. (now labouring at Sholinghur, India), was appointed in 1898 as one of the teachers. God is abundantly blessing the work there.

In 1901 the Rev. J. D. Landels retired from mission work in the New Hebrides, and came to New South Wales. Having sought and obtained admission into the Presbyterian Church in this State, he was called to Junee, and is now the successful minister of that charge. In 1902 he was succeeded in the mission field by Mr. David Livingstone Paterson, whose work has already been richly blessed of God.

THE MISSION SHIP.

The first mission ship *Dayspring*, built in Canada, reached Australia in 1864. After a useful career of ten years, the *Dayspring* was wrecked in 1873, and another vessel was chartered, to which also the name of *Dayspring* was given, and for fifteen years served the Mission well.

But, as the requirements of the mission increased, the need of a fuller service began to be felt, the old ship was sold, and an arrangement made with the agents of a line of steamers trading to the islands, to do all the work. This arrangement, however, was not deemed satisfactory by the veteran missionary, the Rev. Dr. J. G. Paton. He had set his heart on a new *Dayspring*, but a steamer this time, and by persevering effort he succeeded in raising the necessary funds—this Church contributing—and the steamer was built; but, after three visits to the islands, was wrecked on the 16th October, 1895. Messrs. Burns, Philp and Company's line of steamers trading to the islands are now doing the work of the mission, to the entire satisfaction of the Church and the New Hebrides Mission Synod.

MISSION TO THE CHINESE.

The idea of employing a European missionary who could speak Chinese had to be abandoned, as no such suitable agent could be found. In 1869 a Chinese convert, Philip Lee Hyung, from Victoria, commenced work among the Chinese on the Araluen goldfields, where

a number of his countrymen resided; but after a time the effort had to be abandoned. In 1872 George Ah Len was engaged and continued to labour in Sydney for a period of eight years, but no great progress was made.

In 1882 Mr. John Young Wai commenced his ministry, and now the cause began to prosper. Mr. Young Wai was born in Canton, China, emigrating to Victoria in 1867, where he was converted and attended Christian services for three years, after which he went in for a course of training under the Foreign Missions Committee of the Presbyterian Church of Victoria. At Ballarat and elsewhere he did valuable work for the Church, resigning to accept the call of the New South Wales Foreign Missions Committee. Services were for a time conducted in temporary premises, but the success was such as to suggest the propriety of making an effort to get a church erected. The movement met with a hearty response, and the church in Foster-street, Sydney—largely contributed to by the Chinese themselves—also the Waterloo church, built some five years ago—furnish gratifying evidence of the success of Mr. Young Wai's labours. There are from 50 to 60 communicants in Sydney. About 30 other members have left during the past few years; ten returning to China to be missionaries to their friends and countrymen there, ten going to Western Australia, and ten to other places. From 100 to 150 attend the regular Sabbath services. In the year 1898 Mr. Young Wai was ordained by the Presbytery of Sydney, and Foster Street raised to the status of a sanctioned charge, with a session consisting of three ordained Chinese elders, and elders representing the Mission Committee of the Assembly. Besides Mr. Young Wai there are three other Chinese missionaries in Sydney connected with

other Churches. Mission work was for a few years carried on among the Chinese in the Parramatta district. In Newcastle, Maitland and the Lower Hunter, a Chinese missionary, Mr. James Kem Yee, is maintained by an Association of Presbyterian ladies and ladies connected with different denominations in Newcastle and the Maitlands; but the missionary and the mission property —consisting of a church and small house in Newcastle —are Presbyterian. Mr. Kem Yee has done very excellent work, and is much esteemed by his countrymen and the Church at large.

MISSIONS TO THE ABORIGINES.

Missionary work among the Aborigines had been carried on by the Government and by various religious bodies ere the Presbyterian Church entered the field. The Rev. William Ridley, a graduate of the University of London, who possessed a remarkable talent for languages, came to the colony in 1851, at the instance of the Rev. Dr. Lang, and was ordained by him. Feeling a deep interest in the Aborigines, he determined to make trial of missionary work among them. As we have noted elsewhere, he journeyed with them, and by adapting himself with much self-denial to their modes of life, he soon won the confidence of the tribes among whom he went. He very rapidly picked up the Kamilaroi language, into which he rendered parts of the New Testament. From 1853 to 1857 he laboured in his mission, chiefly among the tribe called Murri. He visited those residing on Liverpool Plains and on the Peel, the Namoi, the Bundara, the McIntyre, the Barwon, and Balonne Rivers, in the north-central portion of this colony. He also visited Moreton Bay, Darling Downs, and the Condamine River, in Queensland. At the request of the Government he published a grammar of the Kamilaroi and other Australian languages. This was sent to the

great International Exhibitions in Europe and America, and excited the interest of eminent philologists, among them, the late Professor Max Müller and Mr. Gladstone. To Mr. Ridley we are indebted for much of the most reliable information we possess regarding the manners and customs of the Aborigines; but through lack of adequate support he was constrained to abandon his work. Thereafter, instead of establishing a separate mission of her own to the Aborigines, our Church considered that the end would be better answered by contributing to the support of the Mission to the Aborigines carried on by the Presbyterian Church of Victoria. This support, to the extent of £50 per annum, was continued for many years. Aid was also given from time to time to the Church of England Mission Station at Warrangesda, and to the late Mr. Matthew's Station at Maloga. In 1879 the sum of £86 was contributed by our Church to these Missions. In 1891—to celebrate the Federation of the Presbyterian Churches of the Australian States—a Mission to the Aborigines of North Queensland was established at Mapoon, on the Batavia River, and more recently a Station at Weipa on the Embley River, and later another Station on the Archer River, and to these Missions the Federated Churches contribute the proportion assigned to each. The missionaries employed have been received from the Moravian Church, and are doing a very splendid and remarkable work.

CONVENERS OF FOREIGN MISSIONS COMMITTEE.

The following are those who have rendered valuable service as Conveners of this important Committee:—The Revs. Dr. Cosh (20 years), John Walker (3 years), James Lamont, F.L.S. (2 years), and C. H. Talbot, the present Convener, who was appointed in May, 1903.

Chapter XI.

WOMEN'S MISSIONARY ASSOCIATION.

This Association was formed in 1891, during the visit to the colony of Mrs. Longhurst, of the Church of Scotland Zenana Mission, Madras, India. The Constitution of the Association was sanctioned by the General Assembly of New South Wales in 1892. The object was said to be to assist the Missions of the Church, and to aid Zenana work in India. With this the Ladies' Association on behalf of the New Hebrides (in which Mrs. J. H. Goodlet, Mrs. Moon, Miss Tait, Mrs. Jas. Anderson, Miss E. M. Forbes, and Mrs. Jeffreys were prominent workers) was amalgamated.

The first Executive Committee consisted of the following:—

President	Mrs. J. H. Goodlet
Vice President	Mrs. Alex. Osborne
Treasurer	Mrs. J. W. Fell
Secretary - - - -	Miss E. M. Forbes
Assistant Secretary - -	Miss I. Copeland

The following Sub-Committees and Conveners were also appointed for the different sections of the work:—For the New Hebrides, Mrs. Moon; for the Chinese, Mrs. T. G. Molyneux; for the Aborigines, Mrs. R. S. Paterson; and for the Zenana Mission, Mrs. Manson.

The first missionary appointed by the Association was Miss Mary McLean, of Berry, to work under the direction of the Church of Scotland Zenana Mission at Madras. Since then Miss M. McNeill and Miss Daisy Symonds, B.A., have been appointed. Miss Symonds was in the

first instance sent to the New Hebrides, but after a brief time of service there, was transferred to India to assist the Misses McLean and McNeill at Sholinghur.

Sholinghur was an out-station of the Madras Mission worked by native teachers, with occasional visits from a missionary, until the end of 1898, when it was put in charge of Miss McLean, who was shortly followed by Miss McNeill, M.P.S., and two years later by Miss D. Symonds, B.A. These ladies, aided by native helpers, have done splendid work. Schools have been established for caste girls and non-caste children in Sholinghur and several adjoining villages, in one of which, Ramakrishnapet, a school has been erected by Miss McLean to the memory of her mother. Many zenanas are open to the teachers, and there, many wives, mothers, and widows are being taught, and already there is a small Christian community.

Miss McNeill, who is a trained nurse as well as a chemist, attends to multitudes of patients at her dispensary, and owing to her enthusiasm a hospital has just been built and furnished. A doctor is now indispensable, and owing to the generosity of Mr. W. S. Park, a most devoted friend and helper of the Church's Home and Foreign Mission work, the supply of this need is made possible. Mr. and Mrs. Park have offered to pay the outfit and passage money of a lady doctor from Britain to Sholinghur, and her salary for two years. The Women's Association for Foreign Missions of the Church of Scotland are entrusted with the selection of a suitable doctor.

In 1893 Miss Isabel M. Coleman—an active worker in the Woollahra congregation—went out to China as a missionary in connection with the China Inland Mission; and for the past twelve years she has worked for Christ in Inland China, in the province of Shen-Si, being supported by the Woollahra congregation, largely through its Women's Missionary Association. Miss Coleman is still in China, and her work has been fruitful.

OFFICE BEARERS

OF THE WOMEN'S MISSIONARY ASSOCIATION

Plate 29

SHOLINGHUR MISSION

CHINESE MISSION, SYDNEY

Plate 31

(Reading from Left to Right)

Front Row.—Messrs. Mark Gee Hing, Peter Young Quong, Charles Sing, Paul Kum, Peter Thomas Gee Gee, and Timothy Young Gee.

Second Row.—Messrs. Mark Gee Hing, Peter Poo Chee, Rev. J. YOUNG WAI, Messrs. Charles Ching Hing, Lowe Dong Hing, and Matthew Paung Sang.

Third Row.—Messrs. Peter George Ching, Peter Gum Fee, Andrew Yat Quay, John Paung Sang, Peter George Bee, Stephen Quay Poo (pet Andrew), Ah Sang.

Back Row.—Messrs. Philip Wong Lee, Timothy Sin Yat, Charles Lee, Peter Lee Wing, Peter S. Ching, and Mark Lee.

NEWCASTLE CHINESE CHURCH

Mr. and Mrs. F. Kem Yee, Teachers, and Chinese.

In 1895 the Foreign Missions Committee being burdened with a heavy debt, the Association came to its aid by organising an extensive Sale of Work, held in the Exhibition Building, Prince Alfred Park. Every effort was made to enlist wide-spread sympathy on its behalf, with the result that the large sum of £1,143 10s. 2d. was cleared, and the entire debt was wiped out.

In 1898 the Women's Missionary Association entered upon a larger sphere of usefulness. The General Assembly found increasing difficulty in raising adequate funds for carrying on its growing Mission work, both Home and Foreign, and therefore authorised the Women's Missionary Association to collect for both branches of the Church's Mission enterprise.

Since then there has been a large increase in the number of branches; new developments appear from time to time, and new agencies are brought into existence, such as:—Young People's Mission Bands, a Girls' Auxiliary, and a Quarterly Magazine, entitled *Ministering Women*, ably edited by Mrs. John Kirkland. The Home and Foreign Mission Funds of the Assembly have also greatly benefited.

Changes take place from time to time in the ranks of the office-bearers. In January, 1903, the revered first Hon. President, Mrs. J. H. Goodlet, was called to her rest and her reward. The following resolution was passed in connection with the sad event:—

> The Committee desire to place on record their deep sense of the loss sustained in the death of Mrs. J. H. Goodlet, the first beloved President of the Women's Missionary Association, and the only President of the Ladies' Association on behalf of the New Hebrides Mission, during the nearly 35 years of its existence. The Committee thank God for the inspiration of her life, consecrated to the cause of Christ and humanity, and especially for her unfailing interest in, and large help rendered to, the Missions of our Church and to this Association.

In 1893 Mrs. Jane Dawson became Treasurer, and this office she held till her death in 1903. She was greatly beloved by her fellow workers, and her death was much lamented. Mrs. Fell is again Treasurer of the Association. The success of the Association has been largely due to the zeal and energy of the Hon. Secretary, Miss E. M. Forbes (now Mrs. J. H. Goodlet). She has travelled much, and, by her kindly disposition and persuasive speech, has multiplied branches of the Association throughout the State, remaining continuously at the work, except for one year's absence from the State, when her place was taken by Mrs. J. J. F. L. Fergusson.

Mrs. Mary Manson is now President of the Association, and she too has distinguished herself by her zeal, ability, and liberality in this good work.

It would be hard to over-estimate the amount and value of the service which has been rendered by the Missionary Association, not merely in the Mission cause, but also in carrying on the general work of the Church, and arranging hospitality on Assembly and other occasions. In short, whensoever there has been any special work to do, or any special effort called for to raise funds, the appeal has usually been to the Women's Missionary Association, and seldom has it been made in vain.

Chapter XII.

RELIGION AND MORALS.

As the special mission of the Christian Church is to quicken and develop the religious life of the community, and as a Church fulfils the purpose of her being just in proportion to the amount of the spiritual gains secured through her instrumentality, it was obviously a duty incumbent on her to see to it that proper attention was bestowed on this all-important matter, and also to the very great question of public morals. In 1867 the subject was brought under the notice of the General Assembly by overture, and a Committee appointed on the State of Religion. A Conference was held and addresses were delivered with the view of stirring up the Church to a deeper consideration of the obligations resting on her in respect of this vitally important subject. For several years the movement proceeded but slowly, and indeed, throughout our whole history it has been found a matter of great difficulty to secure for this department of the Church's work, in Presbytery and Assembly, an amount of interest and of effort at all commensurate with its vital importance. Amid the efforts required to keep the Church's machinery going, our Church Courts have been prone, apparently, to lose sight of the great end for which the Church exists.

The work of the Committee on Religion and Morals has been of a twofold description. It has consisted partly in combating certain sins and social evils that

have militated against the progress of religion throughout the land, and partly in fostering those means and appliances by which the religious life is promoted and the power of vital godliness increased. As regards the obstacles that lie in the way of the spread of religious life, the following are those against which the efforts of the Committee have been chiefly directed:—Intemperance, Sabbath desecration, gambling, impurity, neglect of public worship, lack of parental training and of domestic supervision, unwholesome material and moral conditions of the lapsed masses and consequent apathy and indifference, the opium traffic, and immoral publications. Against these formidable evils the Church has turned the weapons of her warfare with laudable watchfulness and zeal, and not wholly without effect. And while she has been persistent in her attacks upon prevailing evils, she has not been unmindful of the intimation contained in Scripture, that the only effectual way of overcoming evil is to bring into operation the power of good. In accordance with this idea, the Church has been doing her endeavour by sermons, addresses, petitions, memorials and manifestation of the truth in different ways and forms, to quicken the public conscience, to stimulate the feeling of Christian obligation, and thus to create a power working for righteousness. The duty of family religion has been earnestly urged, and the value of prayer meetings and fellowship meetings has been kept constantly before the view of the people. During the convenership of the Rev. W. H. Ash, Baptismal and First Communion Cards of attractive design were prepared, and the former especially are coming into pretty general use. Since the Rev. Ronald G. Macintyre became Convener, a special Conference on the State of Religion has been introduced as part of the Assembly's business, and the spiritual gain of this was felt this year. A Sub-Committee has

also been appointed to co-operate with the Convener in drawing up a Service Book, specially for the assistance of laymen and Elders willing to conduct services in small country and suburban centres.

COUNCIL OF THE CHURCHES.

The most important step in advance, it seems to us, which has been of late years taken in connection with this department of the Church's work, is the instituting of what is called the Council of the Churches. The first of these Councils—which are now found in most of the State capitals of Australia—was brought into existence in the year 1899, through the efforts of the Rev. John Walker, when Convener of the Religion and Morals Committee of our State General Assembly, who also acted as Honorary Secretary of the Council during the first six years of its existence. The Council consists of representatives of the six leading Protestant Churches in the State, appointed by their supreme courts or unions. These Councils have in various effective ways brought the power of their co-operative efforts to bear on public sentiment, on the Parliament and Government, for the suppression of clamant evils, for supplying useful guidance in dealing with social problems, for purifying the political life of the State, and especially for diffusing spiritual health and vigour among all classes of the community. During the past year or two the Council has been quiescent, but we hope it will soon resume its vigorous and necessary functions.

EVANGELISTIC WORK.

One of the methods employed by the Church for quickening and deepening the spiritual life of our people has been the holding of special evangelistic services throughout our congregations. Great stress has been laid by many on evangelistic missions as a Divinely-appointed means of quickening. But while opinions

may differ as to the enduring result of such services, it can hardly be questioned that in many cases they have had a distinctly awakening, stimulating, and lastingly useful effect.

The Church has throughout manifested a lively sympathy with this form of Christian effort, not only by appointing and maintaining professed evangelists, but also by detaching men in settled parishes "to do the work of an evangelist" for a longer or shorter period—men having special gifts for that kind of work. The evangelistic addresses of the Rev. John Walker in his youthful days produced effects the fruits of which are still from time to time re-appearing among us. And in those evangelistic movements of a wider and non-denominational kind, that have been at intervals of a few years engaged in, our Church has been well represented. The stirring addresses and powerful appeals of the Rev. Dr. A. N. Somerville of Glasgow, and of the Rev. John McNeill, afterwards minister of Regent Square Church, London, and the Rev. John McNeil, B.A., at one time minister of the congregation at Waverley, will not soon be forgotten. Among Christian workers in this department, we must not omit to mention the name of Mr. David Walker, who, in addition to the splendid service rendered by him as General Secretary of the Sydney Y.M.C.A. for twenty years, has done no small amount of useful evangelistic work, both of a private and public nature. In connection with the Centenary Thanksgiving Fund —which provided the necessary Funds—and as a result of the Moderatorial Address of the year 1902, an Assembly's Evangelist was employed for eighteen months, Mr. John Mitchell being appointed to that position, in which he did good work, mainly in country parishes. In a similar capacity the Rev. J. C. Jamieson has just come (July, 1905) from New Zealand to give three months' work specially amongst young men.

It would ill become us to make pretensions to a higher measure of spiritual life and energy than is possessed by other Churches. It would rather be seemly for us to humble ourselves before God and mourn over the low standards of spiritual life and work which too much prevail. But while deeply conscious of much shortcoming, we may well recognise gladly and gratefully God's good hand upon us, and give praise unto His Name for the large measure of robust and intelligent Christianity to be found within our borders.

CONVENERS.

Those who, in succession, have held the office of Convener and rendered valuable service in connection with this Committee, are the following:—The Revs. William Gardner (1876-9), John Auld, M.A. (1879-84), T. J. Curtis (1884-7), John Macneil, B.A. (1887-9), John Walker (1889-93), James Lamont, F.L.S. (1893-4), J. Alwyn Ewen (1894-8), W. G. Maconochie, M.A. (1898-9), J. Kemp Bruce (1899-1902), W. H. Ash (1902-3), Ronald G. Macintyre, B.D. (1904-5—still in office).

Chapter XIII.

SOME PROMINENT DEPARTMENTS OF THE CHURCH'S WORK.

SUNDAY SCHOOLS.

The Church has throughout bestowed a laudable measure of attention on the religious training of the young. It has been her aim to have a Sabbath school in connection with each congregation, and to provide that all the children belonging to our Church should, in one way or other, have the means of religious instruction brought within their reach. This has not yet been fully accomplished. Our people have exhibited strong sympathy with the Sunday school enterprise, and willing workers have not been lacking. Soon after the Union, the work was taken up and a Committee appointed to take charge of this department. At the outset the Committee set itself to obtain statistics as to the extent to which the work had been already entered upon. From the first returns which were obtained in 1869, it appeared that about sixty schools were in existence, with over four hundred teachers and over three thousand scholars. The Committee then endeavoured to increase the number of schools and to improve the apparatus for teachers and the methods employed. Conferences have been held, papers read on appropriate subjects, and discussions engaged in on the questions raised. The subject of Sunday school literature has received due attention, and arrangements have been made for supplying the schools

with approved books and periodicals. The erection of school halls, specially adapted for the purpose, has been strongly recommended, and the establishment of libraries for the use of the children. Most of our schools now have libraries, and the number of halls is yearly increasing, several having separate infant schools. A scheme of lessons for each year is issued by the Committee so as to secure uniformity of teaching throughout the Church.

HIGHER CHRISTIAN EDUCATION SCHEME.

A new and important departure was made when, in 1883, the scheme of annual written examinations was introduced. The keen competition excited among the scholars has stimulated the desire to excel, and the papers sent in on the Shorter Catechism and Bible Lessons have been such as to furnish gratifying evidence of the proficiency of the teaching and the profiting of the scholars. The essays, too, for which prizes have been awarded, have excited surprise by their excellence. For several years a gathering of scholars was held on Saturday afternoon while the General Assembly was sitting, and addresses were delivered by Members of the Assembly. These meetings were much enjoyed, and have been revived during the last two years. The Assembly has also appointed that one Sunday in the year, to be known as the "Children's Day" (subsequently called "Young People's Day"), should be devoted to services specially suited for the young. Care has been taken to develop among the children the habit of giving for good objects. From this source considerable aid has been derived in carrying on the Mission work of the Church.

Difficulty has, no doubt, in some cases been experienced, in finding competent teachers willing to undertake the work; and in some instances the willing ones have been lacking in the qualifications which it is desirable a teacher should possess. But, all things considered, the interests of the young have been well cared for, and

Sunday school teaching has been brought to a high state of proficiency. The Church may well be congratulated on the progress attained in this department of her work. The sixty schools of thirty years ago have now reached three hundred and twenty-two; the three thousand scholars have increased to nearly twenty-two thousand, and the four hundred teachers have mounted up to two thousand one hundred and ninety.

In speaking of the provision made by the Church for the religious training of the young, we must not omit to mention the fact that a considerable number of our ministers give religious instruction in the public schools of the State (in accordance with the provision made in the admirable Public Education Act of N.S.W.), and that it is a common practice with many of them to give sermonettes to the children as part of the Sunday morning service in the church. But notwithstanding all that is being done for the religious training of the young, it is a matter of common regret that such a small proportion of our young people make open profession of the Faith of Christ by joining the membership of the Church. What the cause of this is, and how the evil can best be remedied, are questions that have been engaging earnest attention. Does the fault lie entirely with the young people, or may not the blame lie in some measure with the Church herself, in presenting the sacred ordinance in aspects not sufficiently fitted to attract.

CONVENERS.

The following are the names of those who, for a longer or shorter period, have acted as Conveners of the Sabbath School Committee:—Messrs. R. McCredie, Hugh Hossack, Matthew Whytlaw, the Rev. A. N. Mackray, M.A. (now of London), the Rev. Dr. Gilchrist, Messrs. John Mailer, David Walker, the Rev. A. Gardiner, M.A., the Rev. A. Osborne, M.A. (now of

Dundee, Scotland), the Rev. James Lamont, F.L.S., the Rev. John Burgess, M.A., Mr. Thomas Wilson, the Rev. Richard Miller, B.A., the Rev. R. H. Waugh, M.A.; and, as Joint Conveners, the Revs. C. A. White, B.A., and James Cosh, B.D. Mr. White is now the Convener.

TEMPERANCE.

The subject of Temperance has received a full measure of attention at the hands of the Church. For several years Temperance was included under the head of Religion and Morals, but, at last, in 1883, the General Assembly, in compliance with an overture on the subject, appointed a Standing Committee on Temperance. In the following year the General Assembly gave its sanction to the formation of a Temperance Association for the more effective prosecution of the work to be accomplished. This Association was formed on what is called "the dual principle," embracing both total abstainers and non-abstainers, so as to comprehend the full force of the Church in the endeavour to rid the colony of the sin of intemperance, with the miseries it entails. In addition to this the General Assembly recommended the institution of Temperance Societies on the total abstinence principle in each congregation, and the formation of "Bands of Hope" for the young. The Church has also urged the preaching of special sermons on the evils of intemperance, the holding of meetings, the distribution of temperance literature, and the adoption of all those means most calculated to create a strong sentiment against indulgence in strong drink.

LOCAL OPTION.

As regards legislation for the regulation of the Drink Traffic, the Church has throughout expressed herself strongly in favour of the extension of the Local Option principle, and has united with other Evangelical Christians

in efforts to bring this about. By petitions to the Legislature and by a judicious use of her voting power on election occasions, the Church has striven to strengthen the hands of those who have been exerting themselves to get wholesome restrictions imposed upon the drink traffic. She has contended for the closing of public houses on the Lord's Day, and has resisted every attempt to relax the law on that subject. An effort was made in 1895—mainly through the action of the Rev. James Milne, M.A.—to induce the Church to commit herself to an approval of the Municipal Control of the Drink Traffic, known as the Gothenburg System; but after the question had been fully and keenly debated, the General Assembly, by a majority, declined to give its adherence to that system. At a subsequent Assembly a resolution was carried which affirmed the desirability of eliminating private profit from the traffic.

In connection with the Local Option principle a proposal was made to give compensation to those hotel-keepers who, through the operation of this principle, might be compelled to shut their houses. A section of the Assembly was in favour of granting reasonable compensation, but a majority was found to be opposed to it. The latest verdict of the Assembly was for *full local option without compensation.*

Although intemperance does still prevail to a lamentable extent throughout the State, and although the miseries which it produces are ever obtruding themselves upon the view, we are fain to believe that whatever change there has been in regard to this matter has been a change or the better.

CONVENERS.

Those who have taken an active part as Conveners of this Committee are:—The Revs. T. E. Clouston, D.D., John Ayling, Robert Jackson, M.A., J. W. Inglis, and Alex. Miller, M.A., the present Convener.

PSALMODY.

Evolution is nowhere more evident than in the service of praise in public worship. In the old days our Hymn Book consisted of the Psalms and Paraphrases bound up with our Bibles. Our congregations sat to sing and stood to pray. Now they stand to sing and bow in prayer. The first Hymn Book adopted by the Church bore the title, *Psalms and Hymns for Divine Worship*, compiled by a Committee of the Presbyterian Church in England. This book contained all the Metrical Psalms, with a considerable number of our best Paraphrases. The tunes to which the Psalms and Hymns were set were suitable—in many cases, admirable. For the Psalms, chants were also provided, but chanting was an innovation and but slowly gained a footing. In 1883 or thereabouts, a new book was published by the Presbyterian Church of England entitled *Church Praise*. This was a marked improvement on its predecessor, and a very excellent hymnal, and having been sanctioned by our General Assembly, soon came into general use. It included anthems as well as chants, and these afforded greater scope for the musical talent of our choirs and congregations.

Recently, a yet newer Hymn Book has been published, prepared by a large Committee containing representatives of the Presbyterian Churches in Scotland and the Presbyterian Church in Ireland. The book—which bears the name of the *Church Hymnary*—has obtained the approval of the General Assembly of Australia, and is coming into general use. A special Australian edition has been published containing the metrical Psalms and the Paraphrases complete. This book, it is hoped, will ultimately supersede all others, and be used in all English-speaking Presbyterian Churches, and thus prove a bond of union among the whole family of Presbyterian Churches throughout the world.

The chief fault found with the *Hymnary* is the omission from it of so many of the grand old melodious tunes, which were the delight of our people in former years, who recall the gleesome energy with which our congregations were wont to lift up their voices, and, like the floods, make a mighty noise, as they poured forth their praise in such tunes as "Eastgate," "Pembroke," "Devizes," "Oldham," "Arabia," "Desert," "Piety," "New Lydia," "New Cambridge," and the like. The absence of these old favourites appears to them a palpable defect, and awakens the consciousness of a painful blank.

PRECENTORS VERSUS ORGANS.

The Hymn Book has had to fight its way into general use among Presbyterians, in the face of formidable opposition. The same may be said of the organ. In the early days the praise was led by the precentor, with the aid of his tuning fork. Sometimes the precentor had no such instrument, or, if he had, knew not well how to use it. The consequence was that the pitching was a matter of much uncertainty. Sometimes it was too low and sometimes too high, and occasionally so high that the precentor had to be left to scale the heights alone. Sometimes also congregations were treated to a display of amusing ingenuity in adapting a common metre tune to a long metre psalm, or *vice versa*. But there is an end of all that now. The organ has proved of great service in the matter of praise, especially in the country districts, where it is not difficult in general to find a young lady who, having learned to play the piano, can soon learn the organ. In most districts it would be far easier to find an organist than to find a competent precentor. The organ has proved a valuable acquisition to our congregations and a great comfort to the minister, who in the early days had ofttimes to act as his own

precentor, unless he happened to be blessed with a musical wife who would not be frightened at the sound of her own voice. It is not a little amusing in many cases to see how completely the ancient prejudice against hymns and organs has become transmitted into a warm appreciation of them, by lapse of time and experience of their use.

Great progress has of late been made in Church praise throughout all our congregations, and we may confidently affirm that, alike in town and country, this element of our public worship is now rendered in a hearty and effective manner. If as great progress should be made in the new century as in the past, we might warrantably anticipate that by the end of it the melody of praise in our congregations will have become sweet as the voice of angels, and a fitting prelude and preparation for the anthems of the blessed above.

Chapter XIV.

THE PRESBYTERIAN FELLOWSHIP UNION OF NEW SOUTH WALES.

(For the information contained in this sketch I am chiefly indebted to James S. Mollison, Esq., M. Inst. C.E., *Vice-President of the F.U.)*

The Fellowship movement was first introduced into this State by Dr. John Moon, who formed a Sabbath Morning Fellowship Class in connection with St. Stephen's Church, Phillip Street, Sydney, about the year 1876. Some time after, Mr. Neil Livingston took the matter up, and in April, 1879, established a second Association in the Glebe Presbyterian Church, of which he was a member. The formation of this Association was speedily followed by that of others in St. Andrew's, Pyrmont, and Campbell Street, Balmain, congregations. The St. Andrew's and Pyrmont Associations have for many years ceased to exist, but the other three are still active, though the Glebe Association is the only one that has met without intermission.

The first years of these Associations were fraught with much difficulty, as most of our young people were unfamiliar with the objects and working of the new movement. Indeed, the Associations could hardly have continued their existence had it not been for the support and fostering care of the Revs. Dr. Steel, Dr. W. M. White, Dr. Cosh, R. S. Paterson, Mr. N. Livingston, and a few others.

FOUNDER, ORIGINAL OFFICE-BEARERS, PRESIDENTS,

AND GENERAL SECRETARIES

Plate

Rev. JOHN McNEILL
Rev. JOHN McNEILL B.A.
Mr. JOHN M'TIERNEY
Mr. JAS. D. WALKER
HOME AGENTS FOR THE CHURCH IN THE HOME COUNTRY
Rev. Dr. R. S.

EVANGELISTIC GROUP AND HONORARY AGENTS IN BRITAIN

Plate V.

It was soon realised that union was necessary in order to consolidate and extend the work; and, after consultation, the leaders decided to take steps immediately in that direction. The Rev. J. M. Ross, late General Agent of the Church, who had been closely identified with Fellowship work in Scotland, gave his ready assistance; and in October, 1881, a meeting was held in St. Stephen's church, at which Mr. Ross gave a stirring address on the "Fellowship Union of Scotland," and a Committee, with Mr. Ross as Convener, was appointed to draw up a Constitution for the Union and Rules for Associations. An inaugural meeting was held on 18th January, 1882, in Glebe church. The Rev. Dr. John Kinross presided; and on the motion of the Rev. Dr. Steel the Constitution was accepted, and the Union established under the clumsy title of the "Young Men's Sabbath Morning Fellowship Union of the Presbyterian Church of New South Wales."

The following were the first office-bearers elected:—Hon. President, the Hon. John Marks, M.L.C.; President, Mr. J. H. Goodlet; Vice-President, Mr. J. D. Rutherford; Hon. Secretary, Mr. Neil Livingston; Hon. Treasurer, Mr. James McLaughlin.

THE CONSTITUTION.

In the Constitution, the object of Fellowship Associations was described as being—

> "To promote the spiritual and moral well-being of their members by meeting on the Sabbath morning for praise, prayer, and the study of the Scriptures"

and of the Union—

> "To promote Christian intercourse among such Associations, to increase their number, and to encourage.....and extend their influence."

Admirable as were the Constitution and Rules for Associations in their general principles, time and altered conditions revealed several defects or suggested improvements. It was, therefore, determined to frame an

entirely new Constitution; and in August, 1899, a Committee was appointed for the purpose. On April 9th, 1900, the new Constitution was adopted by the Delegates, and on being submitted to the General Assembly at its May meeting for confirmation, was unanimously accepted.

PROGRESS OF THE UNION.

As was implied by the original title of the Union, its membership was at first confined to young men; and some years elapsed before it was extended to ladies. Now it is open to all adult persons over the age of fourteen years.

In 1882, as previously stated, the Union comprised five Associations which were all connected with city and suburban parishes. During 1883 four new Associations were formed, and in the next two years seven were added; while at the end of 1891, when the Union had been in existence for ten years, there were thirty-one Associations on the official list, but five of these were reported as lapsed. Of the twenty-six Associations in active operation, nineteen were connected with Sydney parishes, four were in or near Newcastle, and three in country parishes. In two the membership consisted of ladies, in twelve of young men only, and in twelve both sexes were admitted. Of the fifty-five Associations now comprising the Union, twenty-eight are connected with Sydney and suburban congregations, and twenty-seven are outside the metropolitan area. The total membership is about 1,800, and comprises an almost equal number of both sexes. The average attendance is about 1,200.

It is very encouraging to notice the spread of the movement into remote districts, and the testimony which is being constantly borne by country ministers to the benefit which their parishes have received from the existence of the local Associations.

DISTRICT AND INTERSTATE CONFERENCES.

One of the most important developments of recent years has been the introduction of Interstate Conventions, and the substitution of District Week-night Conferences for Quarterly Group Meetings. The Interstate Conventions are held every second year during Easter week, and extend over several days. The first was held in Sydney in 1892; since that time others have been held in Sydney in 1898 and 1903, in Adelaide in 1896, and in Melbourne in 1894, 1900, and 1905. These Conventions have proved of the greatest value in bringing the members together, stirring up their enthusiasm, and deepening their sense of fellowship.

An Annual Demonstration is held each year on the night preceding the opening of the General Assembly, in order that the country ministers and elders may be able to attend and get familiar with the working of the Union. The Moderator of the General Assembly presides, and addresses are given by prominent ministers and others. The meetings have been invariably successful.

MISSIONARY ENTERPRISES.

The Fellowship Union has ever striven to induce Associations to extend their influence beyond the narrow confines of their own membership; and nearly all of them have taken up some form of Christian work in connection with the congregations to which they belong. In addition to this, many have conducted and still conduct systematic hospital visitation, tract distribution, street preaching, sewing classes for girls, gymnasium for boys, total abstinence societies, lantern lectures for non-church goers, mission schools, etc., etc.

With the aid of Look-out Committees an effort is made to keep in touch with the elder scholars in the Sunday School, so that before leaving school they may be induced to join the Associations and so kept in touch with Church influences.

The members of the city, suburban, and country Associations have supplied a large proportion of the workers in tent and other missions conducted in their respective parishes ; and in the case of the Simultaneous Mission held in Sydney in 1901, the Associations rendered very valuable and much-appreciated assistance in many centres, both in carrying out the incidental routine work and in dealing with converts.

In addition to such local missionary effort on the part of individual Associations, the Union in 1889—on the suggestion of the Glebe Association—embarked upon a general mission scheme. The formulation of such scheme was left to a sub-committee, who recommended that the Union should pay the rent, amounting to £80 per annum, of the premises occupied by the Sydney Chinese Mission of our Church. This proposal was adopted, and the said rent paid from June, 1890, until the erection of the Chinese church in Foster Street, when further payment became unnecessary. The Union, however, still continued to contribute towards the support of the Chinese Mission ; and up to 31st December, 1902, had subscribed over £650. In 1899, at the invitation of the Foreign Missions Committee of the Church, the Union took over the management of the Chinese Night School. Mr. Walter Horne was appointed superintendent, and Mr. Alfred Atkinson, secretary. With the assistance of a staff of male teachers, drawn mainly from city and suburban Associations, these gentlemen conducted the classes until the beginning of 1902, when the Union relinquished the work. The Union now subscribes towards the maintenance of two beds in the Medical Missionary Hospital at Sholinghur, in India, and the support of two native teachers on the island of Malo, in the New Hebrides. Towards the close of 1904 the Union was approached by the Home Missions Committee of the Church in order to get it to provide lay

preachers for Home Mission Stations. The Union has, therefore, established a Lay Preachers' and Evangelistic Association, with a view mainly to assisting the Church in this particular.

"THE WITNESS."

One of the most important means of fostering the Fellowship cause has been the publication of *The Witness*, a monthly periodical, devoted entirely to news of special interest to members. In July, 1891, the first issue appeared with three pages of reading matter; but the paper has since been enlarged, and now gives ten pages of reading matter. For many years *The Witness* was circulated gratuitously; but in January, 1903, it was placed on a financial basis, and a charge of 1s. 3d. per annum is now made. The successive Editors have been the following:—

Messrs. J. Lundy, July, 1891, to February, 1893; C. A. White (now Rev. and B.A.), March, 1893, to October, 1893; W. McClelland Inglis, November, 1893, to April, 1897; R. A. Fraser, May, 1897, to November, 1898; W. McClelland Inglis, December, 1898, to June, 1899; Reginald Atkinson, July, 1899, to August, 1902; James S. Mollison, M. Inst. C.E., September, 1902, to May, 1903; the Rev. R. Kay, M.A., June, 1903, to January, 1904; Messrs. Oliver Hogue, February to June, 1904; T. A. Stocks, July to August, 1904; the Rev. Wm. Beck, September, 1904, to February, 1905; Mr. W. J. E. Davies, B.A., LL.B., March, 1905 (still in office).

In conclusion, it must be conceded that the Fellowship Union, which is a distinctly Presbyterian movement, has proved itself a most valuable auxiliary to the Church. Over a score of our Ministers received the first impetus towards embracing their high calling in Fellowship Associations, and the same can be said of the majority of the Theological students now in training. A

very large number of Fellowship men hold office in our Church Courts ; and the young men and women who are studying the Scriptures in the Fellowship Associations and obtaining facility in the expression of their religious convictions, will in a few years be available for useful service in the Church.

The aim of the Union is to create in the Church an enlightened and energetic laity who will be able and willing to assist the Church and her ministry in the work of the organisation and extension of Presbyterianism in New South Wales. The achievement of the past has been great, but that of the future will be immeasurably greater, when the Union has appointed an Organising Secretary to periodically visit and stimulate the country Associations.

OFFICE-BEARERS.

It would be difficult, and perhaps undesirable, to give a complete list of those who have rendered distinguished service to the movement during the twenty-three years of its existence ; but it may be mentioned that, since 1892, the position of Honorary President has each year been held by the Right Reverend the Moderator of the General Assembly. Prior thereto, the Honourable John Marks, M.L.C., filled the position for two years, Mr. J. H. Goodlet for four years, the Honourable A. Kethel, M.L.C., for three years, and the Rev. R. Collie, F.L.S., and the Rev. Dr. W. M. White for one year each.

The following are the successive Presidents:—Messrs. John Hay Goodlet, 1882-1883; Thomas Davis, 1884-1885; J. D. Rutherford, 1886-1890; John Mars, 1891-1892; the Hon. Alexander Kethel, M.L.C., 1893 ; Messrs. John Kirkland, 1894-1896 ; James S. Mollison, M. Inst. C.E., 1897-1903 ; John Mars, 1903 (still in office).

While the following are the successive General Secretaries: —Messrs. Neil Livingston, 1882 and 1886-1894;

A. George, 1883-1884; Wm. Duncan, 1885; W. McClelland Inglis, 1895-1899; Chas. Wynne, 1899-1901; H. L. Atkinson, 1901-1903; W. J. E. Davies, B.A., LL.B., 1903-1904; T. A. Stocks, 1905 (still in office).

Many have been the devoted workers who have acted as Conveners of the Visiting and Extension, Finance, Missions, Lectures and Conferences, *The Witness*, Syllabus, and other Committees; and on these has fallen the task of organising and fostering the various enterprises which have done so much to strengthen the Union and extend its influence.

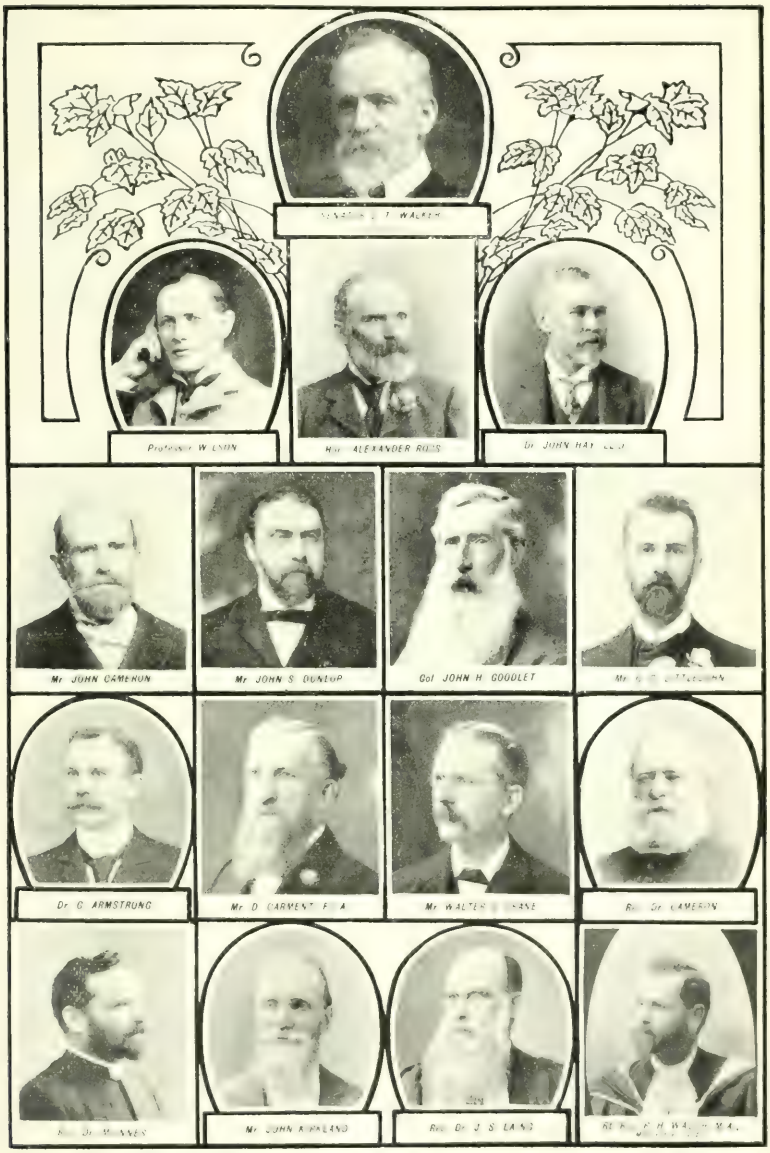
Chapter XV.

FINANCE AND PROPERTY.

Shortly after the union of the different sections of the Presbyterian Church in 1865, a Committee was appointed to consider the best mode of dealing with the properties of the Church and of transacting whatever business might arise in connection therewith. The properties of the Church consist of sites for churches, manses, schools, colleges and the buildings thereon, also glebes and cemeteries. These properties have been acquired partly by grant from the Crown, partly by gift from private persons, and partly by purchase. An effort was made to ascertain the amount of property belonging to the Church and the tenure by which it is held.

APPOINTMENT OF AN AGENT.

In 1867 a Committee was appointed to consider the expediency of appointing an Agent who should have control of this business, and custody of the documents. It was resolved that the Agent's duties should be (1) to transact all business with the Government; (2) to deal with the revenues due to the Church from the church



MEMBERS OF TREASURERSHIP COMMITTEE, 1904

Plate

PRESBYTERIAN CHURCH OF AUSTRALIA, IN THE STATE OF NEW SOUTH WALES

OFFICIALS OF THE GENERAL ASSEMBLY, 1905-6

Plate

and school lands ; (3) to transact all business and to conduct all correspondence regarding the temporalities of the Church. To this position the Rev. Adam Thomson was appointed. A salary of £25 per annum was to be paid to the Agent out of the funds passing through his hands. It was resolved to make a renewed effort to obtain all title deeds, and that these should be placed for safe keeping in the Church Office.

In 1870 a Committee was appointed to examine the *Temporalities Act* which had been passed by the Government, and to consider what amendments had become necessary by the altered conditions of the Church.

In 1873 the Rev. Adam Thomson resigned his appointment as Agent of the Church, and the Rev. Henry Macready was appointed in his stead. In pursuance of an overture introduced by the Rev. Dr. McGibbon, the General Assembly resolved to make application for a new *Temporalities Act*, which Act was passed in 1881, and to have a Model Trust Deed prepared.

STANDING COMMITTEE APPOINTED.

With a view to the more efficient discharge of this important department of the Church's work, the General Assembly of 1881 appointed a Committee—which was named The Church Property, Law, and Documents Committee—to be one of the Standing Committees of the Church, Mr. Macready to be Convener *ex officio*. The duties hitherto devolving on the Church's Agent were handed over to the Rev. John Miller Ross, General Agent of the Church. On the retirement of Mr. Macready, the Rev. Roger McKinnon was appointed Convener, and discharged the duties until, in 1889, the present Convener, the Rev. Dr. George MacInnes, was appointed. The amount of business falling to be dealt with by this Committee was enormous. In negotiating with congregations on the one hand, in regard to the properties held

by them and the due fulfilment of the Trusts on which they are held, and with the Government Departments on the other, respecting grants and title deeds, and in securing the legislation called for in order to the effective management of our property, in all this diversified business, delicate points and difficult questions are ever and anon cropping up, and it is a fortunate thing that the Church has for its Convener of this Committee one possessed of such clearness of vision and legal acumen as belongs to Dr. MacInnes. In this department of the Church's work, as in most others, Mr. William Wood has for some years been of very great service.

APPOINTMENT OF LAW AGENT AND PROCURATOR.

In dealing with the properties of the Church, as questions of law were frequently cropping up, the necessity of having a Law Agent to whom reference might be made in cases of difficulty, made itself felt, and to meet this desideratum, at the Assembly of 1883, Mr. John A. Aitken, Solicitor and an active Elder, was appointed the Law Agent of the Church, with a seat in the General Assembly, and it is due to him to state that he has guided the Church wisely and well through the legal difficulties which have beset her path, and earned for himself the gratitude of the Church.

A further forward movement with regard to the legal work of the Church was the appointment, in the year 1895, of a rising Sydney barrister to be the Procurator of the Church, with a seat in the Assembly; and we would make record of the immense advantage it has been to our Church in dealing with all questions of property and law, to have had the guidance of the learned Procurator, Mr. John Garland, M.A., LL.B. By his legal ability, his power in debate, his conciliatory spirit and wise counsels—all of which have been freely placed at the

service of the Church—he has helped greatly towards wise decisions in intricate and far-reaching matters.

THE MAJORITY FUND.

In the year 1885 attention was called to the fact that in the succeeding year the United Church would be twenty-one years in existence, and might thus be said to have attained her majority. It was suggested that the best way of celebrating this important fact would be to start a Fund for the purpose of freeing the Church from the fetters of debt, and supplying her with the means of prosecuting the work of Church extension with greater energy and better effect. The idea was cordially approved by the General Assembly, and a Committee was appointed to devise a scheme and report to next Assembly. The scheme was formulated and approved, and in order to launch the Fund a public meeting was held in the Young Men's Christian Association Hall, presided over by the Moderator. The meeting was a hearty one, and a good start was made in the way of obtaining subscriptions. The payments were to extend over five years, and deputies were appointed to visit each parish of the Church and advocate the scheme. Although the times were adverse, over £35,000 were promised and £26,310 8s. 8d. paid. As no large part of the money received was funded, but applied to meet present necessities, the permanent visible benefit resulting from the effort was less than had been anticipated. If account be taken of the size of the Church when the effort was made, however, the result must be regarded as highly creditable to the generosity of our people. The ministers of the Church, according to their means, showed a laudable example of liberality. From three to four thousand pounds were subscribed by them. The subscriptions had a wide range, from ten shillings upwards. One donor subscribed £1,100, and five others £2,750 between them.

CENTENARY OF PRESBYTERIAN CHURCH IN AUSTRALIA.

The close of the Nineteenth Century being near at hand, and with it the completion of the first hundred years of Presbyterian Church work in Australia, it was deemed a fitting time to review the situation, both with regard to things past and things to come. The opening of the Twentieth Century and the fulfilment of the First Century of our Church in Australia was regarded as an occasion of momentous interest and significance, and one well fitted to awaken throughout our branch of the Christian Church earnest thoughts as to the obligations resting upon her and the work given her to do; a movement was therefore inaugurated to celebrate suitably both of these historic facts and at the same time to launch with adequate impetus the work of the Twentieth Century.

In the Assembly of the year 1898 the Rev. John Walker, then minister of Woollahra, introduced an overture with the object of bringing prominently before the Church the desirability of giving Presbyterians throughout the State the opportunity of recognising the good hand of God in all the work in which they had been engaged throughout the century which was just drawing to a close. The Assembly appointed a Committee to consider and perfect a scheme which had been prepared by Mr. Walker for the carrying out of the object indicated; and in the year 1899 the Centenary Thanksgiving Fund Scheme was adopted, the main provision being that the Church set itself forthwith to raise One Hundred Thousand Guineas as an offering of thanksgiving to God. Contributions were to be invited from all the members and adherents of our Church, according to their ability, the principle of the scheme being that every Presbyterian throughout the State, rich and poor, should be afforded the opportunity of contributing. It was determined in the first instance to extend the working of the Fund over three years.

The list of the objects entitled to participate *pro rata* in the General Fund of this Scheme, and adopted by the General Assembly, was as follows:—

1	Foreign Missions (Reserve)	£5,000
2	Church Extension, including Cities, Towns, and Suburbs, and Expenses of Importing Ministers (Reserve) ...	10,000
3	Religious Instruction in Public Schools (Capital) ...	5,000
4	Aged and Infirm Ministers' Fund (Capital)	3,000
5	Widows and Orphans' Fund (Capital)	3,000
6	Theological Professorships (Capital)	13,000
7	General Capital Fund for General Expenses of Church (Capital)	13,000
8	Bursaries for Ministers' Children—Boys and Girls—Fatherless Children to have the Preference (Capital)	5,000
9	Church and Manse Loan Building Fund (Capital) ...	2,000
10	Purchase of Church and Manse Sites in New Districts—Purchase Money to be refunded when possible . .	3,000
11	Debts on Churches and Manses	20,000
12	Presbyterian Ladies' College, Croydon	8,000
13	Scots College, Double Bay	5,000
14	St. Andrew's College, Sydney University	1,000
		£96,000
	The following to be *a first charge* on the amount raised under the General Scheme, namely:—	
15	The Debts on the General Funds of the Church (say) £7,000	
16	The Publication of a History of the Church (say) 500	
17	The Expense of Carrying Out the Scheme (say) 1,500	
	Total Amount of First Charge ... ———	9,000
	Grand Total	£105,000

The Scheme also permitted donors to allocate up to eighty per cent. of their contributions to the Fund towards liquidating debts on churches, manses, or schools, or for the erection of such buildings—and this permission has been largely availed of, to the immense advantage of nearly every parish, but to the necessary decreasing of the sum available for the purposes of the General Fund.

It was also resolved, as will be seen above, that a History of the Presbyterian Church of New South Wales should be compiled and published in connection with the Scheme, and provision was made for this in the list of

objects adopted by the Assembly. So that the long-desired History of our New South Wales Church is one of the many advantages yielded by the Centenary Thanksgiving Fund to the Church.

In connection with the working of the Centenary Fund, the Rev. John Walker was appointed Commissioner of Assembly, and it was decided that he should be set free from the work of his parish in Woollahra for twelve months, so that he might be at liberty to devote the whole of his time to this important and onerous work. Suitable arrangements were made by the Committee for the supply of the Woollahra pulpit, the expenses in connection therewith being charged to the Fund.

The work was entered upon in the year 1899, within three months from the rising of the Assembly, and a year later, *i.e.*, in May, 1900, the report submitted to the Assembly showed that about one-fifth of the whole amount aimed at had been promised. In the year 1901 the promised contributions to the Fund had reached the sum of £35,000.

The period of three years for which the Fund was to run was now approaching completion, and it became evident to the Committee in charge that—owing to the dire drought and the vast extent of the State—the work would require to be carried on for a much longer time than was at first anticipated. Representations were therefore made to the General Assembly with a view to extending the period.

In the year 1902 the Commissioner was called to the Moderatorial Chair, and the Church thus gave expression to her sense of obligation to the Rev. John Walker for the service he had rendered in connection with the Centenary Fund movement, the vote of the Presbyteries being practically unanimous. In his Address as Moderator Mr. Walker gave an outline of various new departures in organisation which he considered to be necessary if the Church was to continue the forward movement which had been inaugurated, and he urged

that there should be a large expansion and extension in connection with the development of the Church's work and resources throughout the State.

To this appeal the Assembly promptly and heartily responded; and having in view also the desirability of continuing the work in connection with the Centenary Fund movement and of prosecuting it vigorously to a successful termination, the General Assembly determined to sever the Commissioner from his parish, and to appoint him to continue in his present office of Commissioner of Assembly for a further period of five years from May, 1902. Terms having been adjusted, Mr. Walker accepted the appointment, and was accordingly severed from his parish and left entirely free to devote himself to the work of promoting the interests of the Centenary Thanksgiving Fund, and of developing the general work of the Church From that time the work has been continued with unremitting zeal and vigour, and at present (notwithstanding the fact that throughout most of the period during which the Fund has been working, the conditions, on account of drought and other causes, were most unfavourable) the sum of £66,087 3s. 11d. has been promised to the Fund from 10,032 subscribers. Of this amount no less than £47,738 11s. 6d. has been actually paid in cash.

It should perhaps here be stated that the first gift to the Fund was a cheque for one thousand guineas from Mrs. Wm. Grahame of Waverley, given for the general purposes of the Fund. Closely following this excellent lead, in point of time, was £2,000 from the Messrs. Ross Brothers, of Kinross, Germanton, and £525 additional from Mr. and Mrs. Wm. E. Ross, then of Uri Park, Darlington Point. Mrs. W. J. McGaw, of Kooba Station, near Whitton, and Manly, and the late Mr. John Gillespie followed, giving one thousand guineas each. After which, at varying dates, the following gentlemen each

gave five hundred guineas:—Messrs. J. C. Ryrie, junr., Maffra, Cooma; R. T. Keys, Bengalla, Muswellbrook; Adam Park, Glen Barra, Armidale parish; and J. F. Fleming, Kelvinside, Aberdeen; while Mr. and Mrs. John Crawford of Paddington (Woolloomooloo parish) and Mr. John Russell of Croome, Albion Park, gave each £500 Many other large and generous gifts have been received, some of the largest, proportionately to ability, being from those who are not rich. As we go to press the Fund has received a new impetus by a generous gift of three thousand guineas from the Hon. Sir Samuel McCaughey, M.L.C., of Yanko, Narrandera.

At the time when the Centenary Fund was inaugurated, nearly all the great schemes of the Church were being hampered and the work delayed by the existence of debt in connection with almost every Fund. The Home Mission enterprise was being largely retarded and the extension of the Church seriously hindered by the existence of a very large debt. Through the working of the Fund the whole of these arrears have been provided for, and at the Assembly of 1902 the Church was in the happy position of being able to record that every Fund was in credit. The result of this upon the general work of the Church cannot be estimated, and the effect at once became apparent in the renewed vigour and energy displayed in every department.

A very interesting and instructive illustration of the success which has attended the whole movement was supplied to the General Assembly at its meeting in 1905. In the saving of interest alone to congregations on local Building Fund debts and interest formerly chargeable to various Assembly Funds on account of debit balances, the whole of the expense in connection with the working of the Scheme, including the payment of the supply for the Woollahra pulpit and the salary allowed to the Commissioner had been met, and there was still a balance of £50.

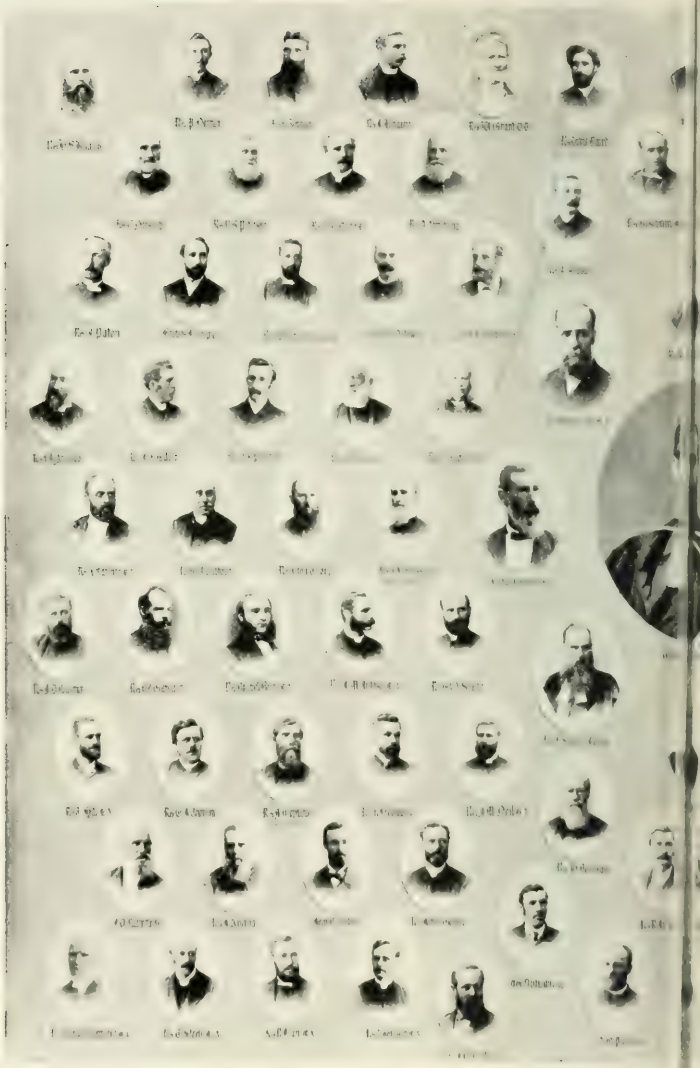


Photo. by Cockburn & Co., Symour

GROUP OF SOME MEN

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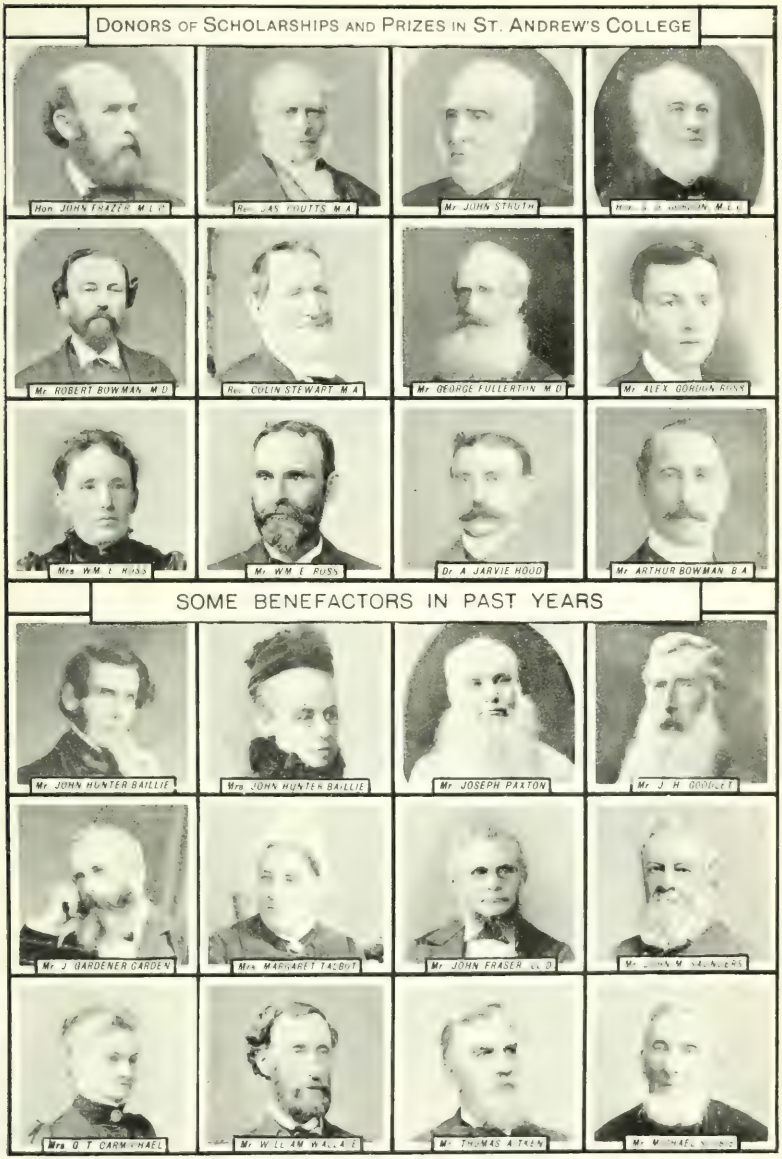
F NEW SOUTH WALES

S OF ASSEMBLY, 1888

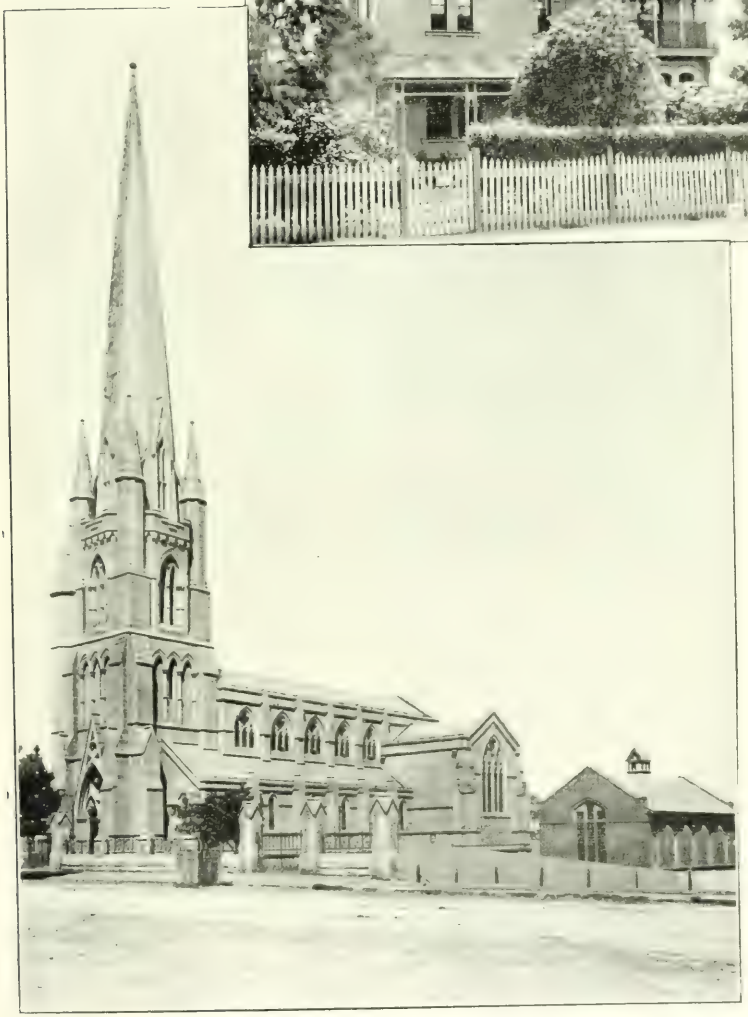
Plate 12

PRESBYTERIAN CHURCH IN NEW SOUTH WALES


DONORS OF SCHOLARSHIPS AND PRIZES IN ST. ANDREW'S COLLEGE
Hon. JOHN FRAZER M.L.C.
Rev. JAS. FRUTTS M.A.
Mr JOHN STRUTH
Mr. ROBERT BOWMAN, M.D.
Rev. COLIN STEWART M.A.
Mr GEORGE FULLERTON M.D.
Mr ALEX. GORDON ROSS
Mrs. WM. L. ROSS
Mr. WM. L. ROSS
Dr A. JARVIE HOOD
Mr ARTHUR BOWMAN, B.A.
SOME BENEFACTORS IN PAST YEARS
Mr. JOHN HUNTER BAILLIE
Mrs. JOHN HUNTER BAILLIE
Mr. JOSEPH PAXTON
Mr J. H. GOODLET
Mr J. GARDENER GARDEN
Mrs. MARGARET TALBOT
Mr. JOHN FRASER, C.E.
Mrs. O. T. CARMICHAEL
Mr WILLIAM WALLACE
Mr. THOMAS ATKEN

BENEFACTORS TO THE CHURCH'S FUNDS

PRESBYTERY OF SYDNEY



HUNTER BAILLIE MEMORIAL

Plate 3

Chapter XVI.

BENEFICIARY FUNDS.

AGED AND INFIRM MINISTERS' FUND.

In 1866 an overture was introduced into the General Assembly, "To establish a scheme for the succour of decayed ministers and for the succour of the widows and orphans of the ministers of the Church, and to appoint a Committee to consider the subject." A Committee was appointed accordingly, Dr. Douglass, Convener.

In its first report the Committee stated that, in its judgment, the two schemes should be worked separately, and that the need of making provision for the widows and orphans was the more pressing, and was entitled to prior consideration. In consequence of this, the Aged and Infirm Ministers' Scheme was left in abeyance. But in 1876 an overture anent the establishment of an Aged and Infirm Ministers' Fund, signed by forty-three Members of Assembly, was submitted, and the Assembly resolved, "That the overture be referred to a Committee to prepare a scheme and to submit the same to next

General Assembly." A scheme was prepared, and, after sundry modifications and improvements, was adopted, and an appeal made to the wealthier members of the Church for donations to the Capital Fund.

The scheme has been from time to time remodelled, and much care has been bestowed in making it as perfect as possible. At one time it was hoped that the necessity of imposing an annual rate on the ministers might be avoided, but after a fair trial this idea was abandoned in the interests of the stability of the Fund. The final revision of the present Regulations took place in 1893, and the main provisions are :—

1. All ministers joining the Church under fifty years of age become members.
2. The rate from ministers is £5 each per annum.
3. Congregations contribute annually by means of collections.
4. The Assembly alone determines who shall become beneficiaries.
5. The annuity granted to beneficiaries (if the revenue permits) is £100, and thus far this amount has been paid. In addition, congregations contribute a sum between £35 and £75 in lieu of manse, which the retiring minister has to leave.
6. If a minister leaves the State or ceases connection with the Church, he receives back a certain proportion of the rates he has paid into the Fund.

The chief difficulty experienced in connection with the working of the scheme has arisen from congregations failing to make the prescribed collections for the Fund. The idea is unfortunately abroad that ministers alone are interested in the Fund, but in recent years congregations are beginning to realise that their interests also are as deeply concerned as those of the ministers, and it is gratifying to state that the collections are on the increase. The regular and prompt payment of the ministers' rates is secured by deducting them quarterly from the Sustentation Fund dividend. The disparity between the amounts contributed by ministers and congregations is, however, very marked. For the

eleven years ending 1903 the ministers paid in rates £7,159, while congregations contributed only £1,502.

It has been the steady aim of the Committee to augment the Capital Fund, and as only a small amount can be transferred from year to year to that object from the surplus on the ordinary revenue, much will depend on another source. Already several members of the Church have by donations and bequests given to the Capital Fund, and this matter might be kept in view by communicants and adherents generally. The following is the list of the larger benefactions to this Fund:—Mr. Joseph Paxton, £1,000; Mr. David Berry, £100; Dr. George Fullerton, £400; the Hon. John Frazer, £1,000; Mr. Wm. Wallace, £100; Mrs. Carmichael (Seaham), £300; Mr. Robert Logan, £250; the Rev. Henry Macready, £200; Mr. John Gillespie, £100; Mr. Michael Scobie, £25.

The latest statistics show that there is a membership of 135 ministers; there are fourteen beneficiaries; the revenue for 1904 was £1,501 3s. 10d., and the Capital Fund has now reached £13,099 6s. 10d.

Those who as Conveners have rendered important service in connection with this Fund are the following:—The Revs. J. B. Laughton, B.A., Dr. Geikie, James Adam, M.A., J. M. Ross, J. W. Inglis, and John Burgess, M.A. The last-named, after ten years' service, resigned in May, 1905, and was succeeded by the Rev. Robert Steel, M.A.

THE WIDOWS AND ORPHANS' FUND.

At an early period in our history the necessity became evident of making some provision for the widows and children of ministers who might be cast on the care of the Church. As a rule the stipends of ministers are so small and the calls on their purses so various and so constant, as to preclude them from making

any adequate provision for those whom they must leave behind them. In 1865 the matter was brought under the notice of the General Assembly, and a Committee was appointed to draft a scheme. This was sent down to Presbyteries for their report, and, after undergoing various modifications, was finally adopted by the Assembly in 1869, and became the law of the Church.

The 10th article of the scheme is as follows :—

> On any minister, having interest in the Fund, dying and leaving a widow, there shall be payable to his widow, should the state of the funds permit, an annual allowance of not less than thirty pounds ; and, in the event of his leaving a child or children under seventeen years of age, there shall be paid to her an additional annual allowance of not less than ten pounds, the latter allowance, however, to cease on the only or youngest child arriving at that age.
>
> In the event of the widow dying, the widow's portion is paid for the children till the youngest is seventeen years of age.

The scheme, with the minor changes suggested by experience, has worked well, and the Board to which the management of the Fund has been entrusted has fulfilled the trust reposed in it with praiseworthy fidelity. The quinquennial investigations have been duly made, as prescribed by the rules, by Mr. David Carment, actuary, and the accounts have every year been duly audited. The revenue is steadily increasing, and the Fund is believed to be in a thoroughly sound condition.

The annual revenue has now reached within a little of £1,000, and the invested capital amounts to from £13,815. The Fund was greatly strengthened by Mr. Joseph Paxton's handsome bequest of £1,000 in the early days of the Fund, and further legacies would enable the annuitants to be more liberally dealt with. There are now (1905) sixty-four members on the books and twenty-one annuitants. This will give some idea of the usefulness of the Fund, though it is much to be wondered at that so many of our ministers are not shewing appreciation of this valuable Fund by becoming members.

Dr. Douglass and Mr. Matthew Whitelaw, senr., were the first who gave donations to the Fund. The Revs. Adam Thomson, Dr. Fullerton, and R. Collie gave valuable services. The Rev. R. S. Paterson has acted as Chairman nearly from its initiation, and, by the aid of his colleagues on the Board, has established the Fund on a successful and substantial basis.

The following donations and bequests have been received by the Widows and Orphans' Fund, in addition to several smaller amounts:—The late Mr. Joseph Paxton, £1,000; the late Mr. Wm. Wallace, £100; the late Mr. Robert Logan, £250; the late Mrs. Talbot, £40; the late Mr. John Gillespie, £100; the late Mr. M. Scobie, £24 10s.; Centenary Thanksgiving Fund, £92; Mr. and Mrs. J. Gardener Garden, £10 10s.; the late Mr. James Anderson, £5.

Chapter XVII.

OUR EDUCATIONAL INSTITUTIONS.

ST. ANDREW'S COLLEGE.

The University of Sydney is by its constitution a purely secular institution. No provision is made for religious culture. To supply this defect an Act was passed by the Government, in the year 1867, entitled "*The Affiliated Colleges Act.*" Under this Act an offer was made to the Churches to erect colleges affiliated to the University, in which the religious element would be duly provided for. The terms were liberal: A site adjoining the University whereon to build; pound for pound towards the building; and an annual salary of £500 for the Principal of the College. In consideration of these advantages the Act prescribes that tutorial assistance, moral supervision, and systematic religious instruction shall be given to the resident students while attending the University classes.

Amongst Presbyterians the question now began to be keenly debated whether a movement should be started with the view of taking advantage of the liberal provisions of the Act, or whether it would not be better for the Church to erect a Theological College of her own for the training of young men for the Ministry. In the Synod of Eastern Australia especially the debate was prolonged and lively. The Rev. Alex. Salmon moved:

"That as the indiscriminate endowment of religion was involved in the provisions of the Act, the Church does not feel at liberty to avail herself of the privileges offered."

The Rev. Dr. Cameron moved :—

> "That in the opinion of this Synod, their availing themselves of the aid offered by the Government of the colony for the erection and endowment of a Presbyterian College to be affiliated to the University of Sydney involves no violation of sound principle whatever, and is in full harmony with the principles and practice of the Free Church of Scotland; and that their declining to avail themselves of the invaluable privileges connected with national university education in this land would be unjust to the people under their charge and in every way prejudicial to the interests of Free Church Presbyterianism in this colony."

Dr. Cameron's motion was carried. In support of this motion Dr. Macintosh Mackay made a great speech, which was afterwards published in the form of a pamphlet. At a subsequent meeting of the Synod, however, the resolution thus come to was rescinded and a Committee appointed to consider the best policy to pursue in regard to the question of theological education. Some action was taken in the other Synods in regard to this matter of an Affiliated College, but the prevailing impression was that the time had not yet come for taking action, and that as negotiations for Union were proceeding, it would be better to wait until the Union had been effected. Accordingly, nothing further was done until, shortly after the Union, overtures and petitions were sent in to the General Assembly urging that action should be taken for attaining so desirable an object. A Committee was appointed to deal with this whole question and to report upon the bill which had been introduced into Parliament for the establishing of a Presbyterian College.

DECISION TO ESTABLISH A COLLEGE.

The bill underwent various modifications, but it was at last accepted and a motion was carried in the General Assembly to proceed with the work of establishing the

College. Strenuous opposition was offered, but the battle was at length won for the College, and the following instructions were given to the College Committee:—

1. So soon as the College Bill shall have become Law, the Committee shall resolve itself into a provisional committee to take charge of all matters connected with the proposed institution until the Council of the College shall have been elected and shall enter upon its functions.
2. The said provisional Committee shall institute a Fund under the name of "The St. Andrew's College Fund," and shall appoint a treasurer *pro tempore*. A subscription list shall be opened, and all monies that may be received shall be paid to credit of said Fund in one of the banks.
3. When the provisional Committee shall find that the amount of money subscribed is sufficient to warrant it, the Moderator of the General Assembly, as Visitor, shall be requested to convene a meeting of the subscribers to elect the first Council of the College; voting by proxy being allowed.
4. No member or members of the College Committee shall take any action in matters connected with the proposed College without the authority of the Committee.

A provisional Committee was accordingly appointed, as follows:—*Ministers:* William Purves, M.A., Adam Thomson, Dr. J. Dunmore Lang, Dr. Steel, George MacFie, A. C. Geikie, M.A., Alex. McEwen, William Grant, M.A., John Kinross, B.A., William Ross, M.A. (Goulburn), William Ross, M.A., Ph.D. (Wentworth), William Ridley, M.A., S. F. Mackenzie, M.A. *Elders:* Messrs. George Bowman, M.L.A., Neil Stewart, Dr. Douglass, the Hon. S. D. Gordon, M.L.C., the Hon. John Richardson, M.L.C., Messrs. William Neill, D. L. Waugh, J.P., Alex. Dodds, M.L.A., Matthew Whytlaw, senr., Dr. George Busby, Captain Moodie. *Treasurer:* Mr Robert Anderson. *Secretary:* The Rev. James Cameron, M.A. (Richmond).

A public meeting was held in Sydney on 29th April, 1868, presided over by His Excellency the Governor (the Earl of Belmore), at which resolutions were passed

PRESBYTERIAN CHURCH OF NEW SOUTH WALES

ST. ANDREW'S COLLEGE, UNIVERSITY OF SYDNEY

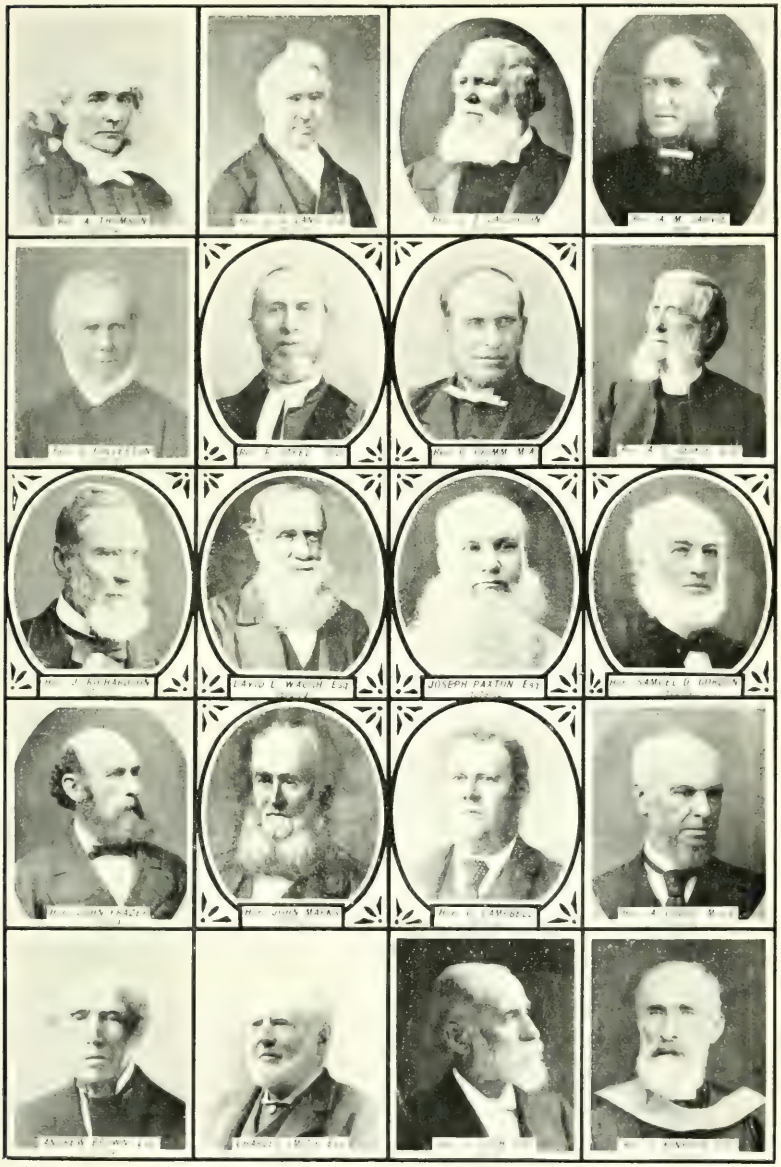
ST. ANDREW'S COLLEGE, UNIVERSITY OF SYDNEY

PRINCIPAL, PROFESSOR, COUNCILLORS, TRUSTEES,

AND RESIDENT TUTORS, 1904

Plate 11

ST. ANDREW'S COLLEGE, UNIVERSITY OF SYDNEY



EX-COUNCILLORS FROM THE FOUNDATION UNTIL NOVEMBER, 1904

Plate 12

GROUP AT ST. ANDREW'S COLLEGE, AUGUST, 1896,

Of those Present at BANQUET and PRESENTATION to the REV. PRINCIPAL KINROSS, D.D., on the occasion of his leaving for a Trip to the Old Country.

[illegible] (from left to right) Mr [illegible] Mr Dobbie Prof M W Mackenzie M A Mr A B Weigall M A Mr Charles Packer Prof J T Wilson M D Mr C A Flint M A Rev W G Mackechnie M A Mr John Warnock [illegible] Mr W Sim Mr A C [illegible] LL B Rev Mr [illegible] Mr John Kerr Rev F W Pratt M A Dr Thos Shaw Jessop Mr H B Fergusson B E Mr H F Bell M A Mr W J L Davies B A, LL B, Mr W [illegible] Prof A Wood M A Mr A Hardie Rev James E Mackie D D Rev [illegible] Smith M A

Hon Mr [illegible] Rev [illegible] J T Wilson [illegible] W Fisher M P Mr [illegible] Rev George Jackson M A Right Hon Lord Houston Lord K C B C M P Rev Dr John Kinross, [illegible] J H [illegible] Rev [illegible] Dr A C Jessop Rev Dr G Bruce Rev A A Aspinall B A

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expressive of satisfaction at the passing of an Act for the establishment of St. Andrew's College. A subscription list was opened, and an encouraging start made with the raising of the necessary funds. An appeal was prepared by the Committee for distribution throughout the colony, setting forth the objects and advantages of the College and its claim on the support of Presbyterians and of the friends of education generally.

Deputations were appointed to visit all parts of the colony and to solicit subscriptions. A list of colonists in the Home Country to whom application might be made was prepared, and communication opened with them. A public breakfast was held in Sydney during the meeting of the General Assembly, with the view of interesting the country brethren in the movement. As the result of all these energetic efforts funds flowed in freely, and it soon became evident that no difficulty would be experienced in securing the amount requisite to entitle us to the privileges of the Act.

ELECTION OF THE FIRST COUNCIL.

In September, 1870, it was resolved to take steps for the election of the Council of the College. The date fixed for the election was the 7th November, and preparations were made for carrying out the election in due form. A list of subscribers was prepared, properly authenticated, showing the number of votes to which each was entitled. Nominations were called for and scrutineers appointed.

On the day appointed a public meeting of the subscribers was held in Phillip Street Church, Sydney, presided over by the Rev. William Grant, M.A., of Shoalhaven. The secretary read the list of nominations. The list contained the names of sixteen clergymen and twenty-three laymen. Only four clergymen were required and eight laymen. A ballot having been taken, it was found that the following four clergymen stood highest on the list:—The Revs. Dr. Steel,

Adam Thomson, Dr. Lang, and Dr. Cameron. The eight laymen who obtained the largest number of votes were the following:—The Hon. John Richardson, M.L.C., Mr. Andrew Brown, J.P., the Hon. John Frazer, M.L.C., Mr. D. L. Waugh, J.P., the Hon. S. D. Gordon, M.L.C., Messrs. J. H. Goodlet, J.P., John Campbell, and Charles Smith. These were accordingly declared to be duly elected as the first Council of the College.

The first meeting of the Council was held on the 29th November, 1870. Mr. R. Anderson was appointed treasurer and Dr. Cameron, secretary. The first thing to which the Council directed its attention was to secure a suitable site for the College, and a deputation was appointed to negotiate with the Senate of the University. It was found that the site which the Council desired to obtain was the one which had been allotted to the Wesleyans, and also that a portion of it had been applied for on behalf of Prince Alfred Hospital. A conference was subsequently held of all the parties concerned, with the result that it was agreed to grant ten acres as a site for the Presbyterian College, with a frontage of 375 feet to the Missenden Road.

APPOINTMENT OF FIRST PRINCIPAL.

The question of the appointment of a Principal was introduced, and motions submitted on this subject. Much difficulty was experienced in coming to a conclusion. Many meetings were held and many motions made ere the matter was finally determined. The result was that the Rev. Adam Thomson was elected by a small majority, and was declared Principal of the College. Much disappointment was felt by Dr. Lang and his many friends throughout the colony that the appointment had not been conferred on him, and he subsequently availed himself of his opportunity to belittle and disparage, in a very unbecoming spirit, those who did not support his candidature. But as one fully conversant

with all the facts and with the feelings which prevailed in the Council regarding him, the writer can honestly say that it was no unfriendly feeling towards Dr. Lang that prompted the majority of the Council to withhold the coveted honour from him. We would gladly have gratified his wish if with good conscience we could have done so. But we had before us the fact that the College which he had himself brought into existence had collapsed, and we knew very well that a capacity for administration was not among the great talents which he possessed. Moreover, he was then over seventy years of age, and it was impossible not to see that the infirmities of age were already beginning to exhibit signs of their presence. In these circumstances we felt precluded by a conscientious regard for the best interests of the institution from committing the practical working of the College into his hands.

The College having now been provided both with a Council and a Principal, proclamation was made in the *Government Gazette* of its Inauguration. Dr. Lang disputed the validity of the procedure and applied to the Supreme Court for a *Quo Warranto* to cancel the Inauguration. The case was tried in Banco and lasted two days, when it was decided unanimously that the application be dismissed. Dr. Lang intimated that he intended to appeal to the Privy Council for a reversal of the decision that had been given, but he thought better of it and abandoned the appeal.

As the College was now in a position to commence its proper work, it was determined to look out for a building which might serve the purpose of temporary premises; and a house in the Newtown Road, not far from the University, which appeared suitable for the purpose, was leased for two years, as a considerable time must necessarily elapse ere the permanent building could be erected.

ERECTION OF THE COLLEGE BUILDING.

Mr. William Munro was appointed Architect, and instructed to submit as soon as possible suitable plans with estimate of cost. The plans having been approved both by the Council and by the University, it was resolved that tenders be called for. Of the tenders received the highest was £18,000, and the lowest £14,180. The latter, that of Mr. John McLeod, was accepted. Meanwhile several valuable donations of books were received to form the nucleus of a library, and Mr. J. H. Goodlet generously intimated that he was prepared to give £50 per annum for three years to provide a Scholarship in the College for theological students. Over £10,000 had now been subscribed, of which over £8,000 had been paid, the site had been conveyed and fenced in, and the by-laws had been prepared and adopted.

The time had therefore come for laying the foundation stone of the building. This was done on Saturday afternoon, the 9th of May, 1874, by the Rev. Dr. Kinross, Moderator of the General Assembly, and *ex officio* Visitor of the College. A large and brilliant concourse had gathered to witness the ceremony. The Rev. Dr. Cameron supplicated the Divine blessing on the undertaking; the Principal, the Rev. Adam Thomson, made a statement regarding the College and the contents of the jar to be embedded in the stone, and then handed to Dr. Kinross the trowel and mallet for the laying of the stone, which was done in due form, after which the meeting concluded with the Benediction and three cheers for Her Majesty the Queen.

DEATH OF THE REV. ADAM THOMSON.

Only a few months after the laying of the stone the mournful intimation was made to the Council that the esteemed Principal, the Rev. Adam Thomson, had departed this life at Cypress Hall, the temporary College,

on Sabbath evening, the 8th day of November, 1874. A Committee was appointed to prepare a suitable Memorial Minute, which was as follows:—

> The Council desires to record its deep regret at the early removal from the College of the late Principal, the Rev. Adam Thomson. He took an active and intelligent interest in the establishment of the College, was one of the provisional Committee, and aided in collecting funds for its erection. He was chosen by the subscribers one of the four Clerical Councillors, and was appointed the first Principal. Accomplished as a divine, ripe in wisdom, sagacious in counsel, charitable in sympathies, singularly urbane in manner, devoted to the Church whose ministry he adorned, and to the College as a means of benefiting the rising youth in the works of the higher learning, he was highly esteemed by this Council. The Council desires to express its sympathy with his bereaved widow and family, and authorise the Secretary to send them a copy of this Minute.

The Rev. J. B. Laughton, B.A., was appointed to succeed Mr. Thomson in the Council of the College, and the Rev. Dr. Kinross was elected to the Principalship.

Building operations proceeded apace, and arrangements were made for laying out the grounds, and for providing the requisite furniture for the College.

THE OPENING.

Things were now sufficiently advanced to warrant the Council fixing a date for the Opening. At the time appointed—22nd July, 1876, at 2 p.m.—the Council met and adjourned to a large hall in the College, where the ceremony took place in the presence of a crowded audience. It commenced with a religious service, presided over by the Rev. James Cameron, D.D., Moderator of the General Assembly. The musical portion of the service was rendered by a selected choir, and the Rev. J. B. Laughton read Scripture. The Rev. Dr. Moore White offered prayer, after which, a hymn having been sung, the Moderator offered the prayer of

dedication, delivered an appropriate address, and then formally declared St. Andrew's College to be opened for the purposes of its institution. The religious service being concluded, the Principal (Dr. Kinross) delivered an instructive Inaugural Address. The Rev. Dr. Steel also in a brief address expressed cordial congratulations on the happy event. The Doxology having been sung, the meeting was dismissed with the Benediction.

The space at our disposal will not admit of our going into many details of the work since the College was opened.

DR. KINROSS, AND THE COUNCIL

For a quarter of a century Dr. Kinross presided over the Institution with a wisdom, zeal and ability such as to command the confidence and earn the gratitude of the Church and of the colony. During the whole of that period he was at his post, with the exception of the time expended in two visits to the Mother Country, when Dr. Cameron took charge. There have been many changes in the composition of the Council since the first election. Of the first Council only one clerical member survives, Dr. Cameron, and only two of the lay members, Messrs. Goodlet and Campbell. Among those who have been Councillors, the Revs. Thomson, Lang, Steel, Laughton, Fullerton, Jarvie, Grimm, Geikie, and Cosh are all gone. Messrs. J. Richardson, J. Marks, D. L. Waugh, J. Paxton, S. D. Gordon, J. Frazer, G. Campbell, A. Dodds, A. Brown, and C. Smith have also all passed away. Admirable men they were all of them, who gave liberally both of their time and money to advance the interests of the College.

The Council as at present constituted consists of the following, in addition to the Rev. Dr. Andrew Harper, the Principal:—The Revs. Drs. Cameron, Bruce, and Clouston, and Messrs. J. H. Goodlet, John Campbell,

Edward Bowman, LL B., the Hon. George E. Fuller, M.A., M.P., Dr. John Hay, the Hon. Senator J. T. Walker, and Mr. John Garland, LL.B. The present Trustees are the Hon. Sir Normand MacLaurin, M.D., M.L.C., the Hon. Dugald Thomson, M.P., Messrs. H. C. L. Anderson, M.A., and Arthur Bowman, B.A.

BENEFACTIONS.

The liberality displayed toward the College has been of the most gratifying description. In addition to the large amount expended on the building, numerous scholarships have been founded, which have proved most helpful to young men and women in the prosecution of their studies. Memorial windows have also been contributed, which serve to adorn the building, and large donations have been received of valuable books.

LIST OF ST. ANDREW'S COLLEGE SCHOLARSHIPS.

1. The Frazer.—To resident Students for the Ministry.
2. The Coutts.—To resident Students in any Faculty.
3. The Struth.—To resident Students in the Faculty of Arts.
4. The Gordon.—To resident Students in the Faculty of Arts and to Students for the Ministry.
5. The Bowman.—To resident Students for the Ministry who have taken their B.A. Degree.
6. The Stewart.—To resident Students for the Ministry after Matriculation.
7. The Stewart.—To resident Students for the Ministry preparing for Matriculation.
8. The Lawson.—To resident Students for the Ministry who have taken their B.A. Degree.
9. The Fullerton.—To resident Students in Medicine or Divinity.
10. The Alexander Gordon Ross.—To resident Students for the Ministry either during their Arts or Divinity course.
11. The College Council's.—To resident Students of any Faculty.
12. The Stewart.—To Daughters of Ministers attending the Ladies' College, Croydon.
13. The Jarvie Hood Prize.—To resident students in Medicine.
14. The Bowman Prize.—To resident Students, for Proficiency in Debating.

The administration of the Estate of the late Rev. Colin Stewart, of which the College Council was made Trustee, has entailed a good deal of work. From this source several of our scholarships are derived. The management also of the Cooerwull Academy, Bowenfels, of which the Council is Trustee, lays additional responsibility upon that body.

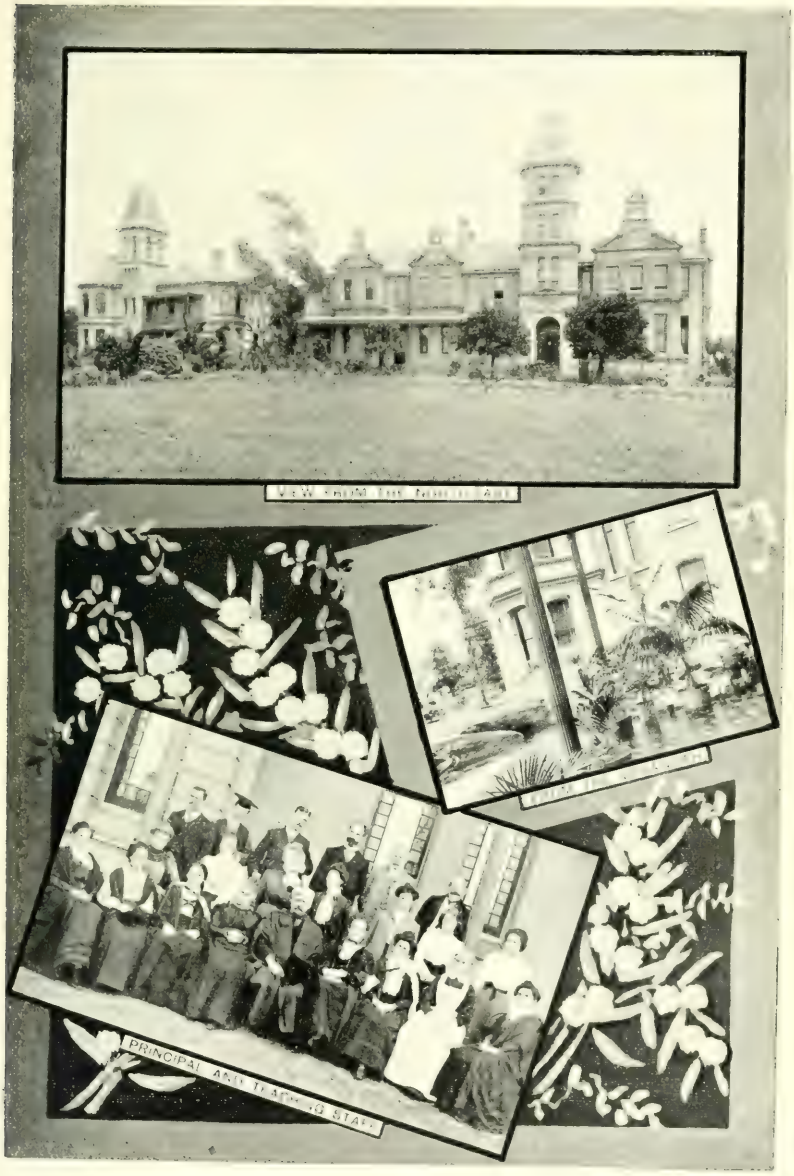
In 1892 the College was enlarged at a cost of £8,000. By this, room was provided for additional students and suitable accommodation for the theological classes. The Council has endeavoured throughout to maintain harmonious relations with the Church, and to co-operate with her in the work of theological education. The Principal has lent his aid and given every assistance in his power to the Theological Tutors in the work of training men for the ministry.

THE HUNTER BAILLIE BEQUEST.

The Hunter Baillie Estate, which the Equity Court in 1900 adjudged to belong to St. Andrew's College, and which yields about £700 a year, has placed the College in a position to render valuable aid in the work of theological education. A professorship of the Hebrew Language and Literature has been instituted, with a salary of £500 per annum, and the first appointment to this Chair was conferred on the late Rev. James Cosh, M.A., D.D. The balance of the revenue goes towards a professorship of the English Language and Literature, to which the Rev. Dr. Kinross has been appointed. The salary for this is at present small, but there is every likelihood that it will increase.

The late Mr. Robert Anderson rendered valuable service to the College as hon. secretary and treasurer; and not less valuable was the service rendered by his son and successor, Mr. James Anderson. The Hon. Senator J. T. Walker, the present treasurer of the College, has been exceedingly helpful in carrying on

PRESBYTERIAN LADIES' COLLEGE, CROYDON, SYDNEY



BUILDINGS, THE PRINCIPAL AND STAFF

COOERWULL ACADEMY, BOWENFELS, N.S.W.

VIEWS OF THE ACADEMY

With Portraits of past Principals, the present Principal and Staff, 1908.

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the business of the College, especially in connection with the enlargement of the building, and Mr. William Wood is a most efficient secretary.

GREAT SUCCESS OF THE COLLEGE.

In point of the numbers enrolled and the honours gained, St. Andrew's College occupies a foremost place among the Affiliated Colleges. A large number of the young men who have passed through the College are now occupying distinguished positions in the public and professional life of the State, and the results altogether have been such as to convince us that we did a wise thing when we built St. Andrew's College.

PRINCIPAL HARPER.

In the year 1901, the Rev. Dr. Kinross having intimated his desire to be relieved of the Principalship of the College, the Rev. Andrew Harper, M.A., D.D., of Ormond College, Melbourne, was unanimously appointed to succeed him. Dr. Harper is possessed of a variety of qualifications of an exceptionally high order, and under him the College is advancing from year to year. A new and beautiful residence has just been built for the Principal separate from the College, the former residence being incorporated with the College, which now provides residential accommodation for about fifty students, the Vice-Principal, and four other tutors.

THE LADIES' COLLEGE.

The want of an institution in which the daughters of our people might receive a high-class education, imbued with the spirit of religion, having long been felt, the General Assembly in 1885 appointed a Committee with instructions to look out for a site, to obtain funds, and, if possible, establish such an institution. Every effort was made to obtain a suitable site at the North Shore, but

without success. Regulations were framed for the government of the College and recommendations submitted as to the appointment of a Provisional Council; but no real progress was made until several gentlemen generously came forward to guarantee the expense that would be involved in starting the institution. The names of the guarantors were reported as follows:—Mr. J. H. Goodlet, the Hon. Alexander Dodds, M.L.C., Messrs. J. B. Elphinstone, Alexander Dean, the Rev. Andrew Gardiner, the Rev. Dr. Cameron, Messrs. J. P. Walker and James Ewan. By resolution of the General Assembly the guarantors were to be included in the Committee of Management. With the guarantee of support to rest on, the Committee rented a large house at Ashfield in a convenient situation and with ample grounds attached.

DR. JOHN MARDEN APPOINTED PRINCIPAL.

A Principal was advertised for, and out of eighteen applications, Mr. John Marden, M.A., LL.D., at that time of the Methodist Ladies' College, Melbourne, was unanimously appointed. From his academic standing, his experience and success in teaching, and his high Christian character, the Committee felt confident that the appointment would be a success, and such indeed it has proved to be. A Lady Principal was at the same time appointed and a start was made, and in the first month there were already on the roll thirty pupils, of whom fifteen were boarders. The number of pupils advanced rapidly and the accommodation for boarders became speedily exhausted.

CROYDON PROPERTY PURCHASED.

The need for increased accommodation having become urgent, the Committee began to institute enquiries as to a site for a permanent building. Various properties were inspected, but none were deemed suitable, until at last the Committee having learned that the residence of

the late Mr. Anthony Hordern, at Croydon, was for sale. resolved to purchase the property on behalf of the guarantors, for the sum of £7,500. The building already on the ground was admirably adapted to serve as a home for the Principal and his family, and plans were procured of a College to connect and harmonize with the existing buildings. The General Assembly having approved of all that the Committee had done, the building was proceeded with, and when completed was opened with befitting ceremony by His Excellency the Governor and the Countess of Jersey, in the month of March, 1891.

CONSTITUTION OF THE LADIES' COLLEGE.

The following proposed Constitution for the College was adopted by the General Assembly:—

1. The College shall be called the Presbyterian Ladies' College, Sydney.
2. The objects of the College are to afford to young ladies a high-class education and religious instruction in accordance with the standards of the Presbyterian Church, as well as board and domestic supervision.
3. The management of the College shall be vested in a Council of ten members and the Principal of the College, six of which Councillors shall be the Trustees of the College.
4. The General Assembly of the Presbyterian Church of New South Wales may remove any or all of the Trustees who shall have been relieved from all liabilities which shall have been incurred by them as Trustees. When a vacancy occurs in the Trusteeship, by resignation or otherwise, the Council may elect a new Trustee to fill such vacancy, subject to the approval of the said General Assembly. The first Trustees shall be the Rev. James Cameron, D.D., the Rev. Andrew Gardiner, M.A., and Messrs. Alexander Dean, Joseph Paul Walker, J. B. Elphinstone, and John Hay Goodlet.
5. The four members of Council, other than Trustees, shall be elected by the said General Assembly, two of which members shall retire annually, but shall be eligible for re-election.
6. The Council shall elect a Chairman from its own number annually.

7. The said General Assembly shall appoint an auditor annually to audit the College accounts, and such auditor shall render his report to the said General Assembly through the Council.
8. The Council shall have full power to appoint and discharge all officers, make by-laws, and act generally in the management of the College.

Two handsome donations were obtained to the College, one, £1,000, from the Trustees of Presbyterian school property in Erskine Street, Sydney, and the other, £500, towards the building fund, from Mrs. J. Hunter Baillie. The property, with all the various additions and improvements which have from time to time been effected, has cost not far short of £30,000, but the money has been well spent.

THE BUILDINGS AND GROUNDS.

The buildings are situated on the heights of Croydon, three minutes' walk from the railway station. The grounds are upwards of six acres in extent, and there is a gradual slope on all sides, ensuring excellent drainage. The garden is laid out in lawns and quiet walks and has abundant shade, while the number and variety of plants and shrubs are intended to provide an ever-changing object-lesson in horticulture. The house and College together constitute a magnificent pile of buildings. In preparing the plans of the College every care was taken to adapt it as far as possible to the purpose it was intended to serve. The buildings contain in all about seventy rooms, which are arranged and furnished so as to secure in the best manner and in the highest degree the comfort, convenience, and education of the pupils. Eighteen rooms are set apart for school purposes, comprising school hall (70 feet x 35 feet), studio and gymnasium (60 feet x 22 feet), numerous class rooms, lavatories, and music rooms. The furniture of the school hall has been specially imported, and has been designed to prevent or correct the evils of short sight, round shoulders, etc.

There is a science room fitted up with an excellent laboratory, fossils, rocks, shells, etc. The rooms are all large, airy, well lighted and ventilated. Most of the bedrooms contain only two beds. There are no dormitories. There are numerous bathrooms, provided with hot and cold water. The passages and verandahs are wide. The College is provided with milk from its own cows, and the laundry work is done on the premises. There is a large library, stored with good books for the use of the pupils. There are also tennis courts and provision for games and recreations of different sorts, to induce the girls to spend as much time as possible in the open air.

All the branches usually included under the head of accomplishments are amply provided for—modern languages, literature, the fine arts, music, drawing, painting, elocution, and calisthenics. The religious and moral tone of the institution is excellent. The domestic arrangements, while they conduce to the health and comfort of the girls, are calculated to yield to them those pleasantries and social enjoyments which constitute the chief charm of the home. The consequence is that the pupils love the College and their life in it. As a tree is best known by its fruits, the best evidence of the effective teaching and wholesome training received in the College is that supplied by the large number of highly-cultured ladies now settled in homes of their own all over the State, who look back with grateful feelings to the happy days they spent in the Presbyterian Ladies' College at Croydon.

ENLARGEMENT.

Such has been the growing demand for admission to the College that it has again been found necessary to enlarge the building at a cost of nearly £5,000. £2,000 of which was obtained from the sale of the Erskine Street school property. The new wing comprises three large

class-rooms, nineteen additional and commodious bedrooms, with various other useful adjuncts and increase of playground.

If a liberal system of scholarships were instituted, it would open the way for many a gifted girl to secure the coveted privilege of being educated in this College, from which she would otherwise be debarred. A commencement has just been made (May, 1905), Mrs. John Frazer, of Quiraing, Woollahra, having generously founded one annual scholarship, entitling to free board and education, for the daughters of country ministers of the Presbyterian Church in New South Wales, while the Council have founded another for the same purpose.

COOERWULL ACADEMY, BOWENFELS.

This Academy was built by the late Andrew Brown, J.P., of Cooerwull, Bowenfels, a councillor of St. Andrew's College, and an esteemed Elder of the Presbyterian Church. The object Mr. Brown had in view was to provide a superior education for the youth of our Church, and to supply such religious instruction and training as would contribute to retain them in connection with the Church of their fathers. When the building had been erected, Mr. Brown applied to the writer for advice and aid in starting it. As no guarantee was offered, it was doubtful whether any really good man could be found willing to make the venture of the principalship. Proceeding to Melbourne, I conferred with the Principal of the Ladies' College and also with Dr. Alexander Morrison, Principal of the Scotch College. Dr. Morrison said there was one of his teachers, Mr. W. S. Page, M.A., who had been with him for eight years and who would be very suitable.

MR. W. STEWART PAGE, M.A., FIRST PRINCIPAL.

Having propounded the idea to this gentleman, he said he would need time to consider it, as no guarantee was offered. Eventually Mr. Page agreed to come and take the risk. The Academy was opened in February, 1883, with one pupil sent from the Hawkesbury, who continued the only pupil for the first quarter—not a very promising beginning! In the second quarter the number of boarders reached fifteen, and before the year was out it had mounted up to over forty. The revenue increased rapidly until it reached over £4,000. A lease was granted to Mr. Page for three years, the rent to be paid being seven per cent. on the gross revenue. The lease was afterwards renewed and the percentage increased from seven to ten.

NEW WING ADDED AND OTHER IMPROVEMENTS.

Additions having been urgently called for, a new wing was added on one side and a spacious dining hall on the other. A large and substantial gymnasium has been erected and excellent bathing arrangements have been provided, and water has recently been laid on from the Lithgow water supply. The cost of these additions and improvements amounted to over £2,000. The money was found by Mr. Brown, and he stipulated that six per cent. interest should be paid for it out of the revenue of the College. But when Mr. Brown, by deed, made over the property to St. Andrew's College as Trustees for educational purposes, he at the same time surrendered his claim for repayment of the £2,000 advanced for additions, stipulating that the money should be regarded as a capitalised fund, the interest to be devoted to the founding of two scholarships to help young men, pupils of the Academy, to go forward to the Ministry of the Presbyterian Church. The Academy, as now completed, is a thoroughly-equipped establishment and admirably adapted for its

purpose. The Academy grounds are ample comprising sixteen acres freehold with seventy acres leasehold, on which the school hospital stands. The abundant scope thus provided for cricket, football, tennis, and other outdoor sports is a great privilege for the boys and greatly conducive to health.

PRINCIPALS FLINT, CRAIG, AND McMANAMEY.

Mr. W. Stewart Page continued in charge of the Academy till 1895, and was succeeded by Mr. C. A. Flint, M.A.—both of them scholarly men and efficient teachers. Mr. Flint having indicated his desire to be relieved of the management of the institution, Mr. J. T. Craig, M.A., of Melbourne, was appointed in July, 1900, to succeed him. Mr. Craig was an admirable man, and under him the Academy was making rapid progress, but his life was cut short by a sudden and fatal illness, and he passed away beloved by his pupils and highly esteemed by his many friends for his scholarly attainments and Christian character. He was succeeded by Mr. John McManamey, B.A., an experienced and successful teacher, under whom the Academy is making gratifying progress.

The Academy is beautifully situated amid picturesque surroundings, at an elevation of some 3,000 feet. The district is noted for the salubrity of its climate, and boys thrive admirably there. The Academy has a splendid record. A large number of youths have passed through it, who have distinguished themselves at the University and are now occupying influential positions in the learned professions and in the public life of the State.

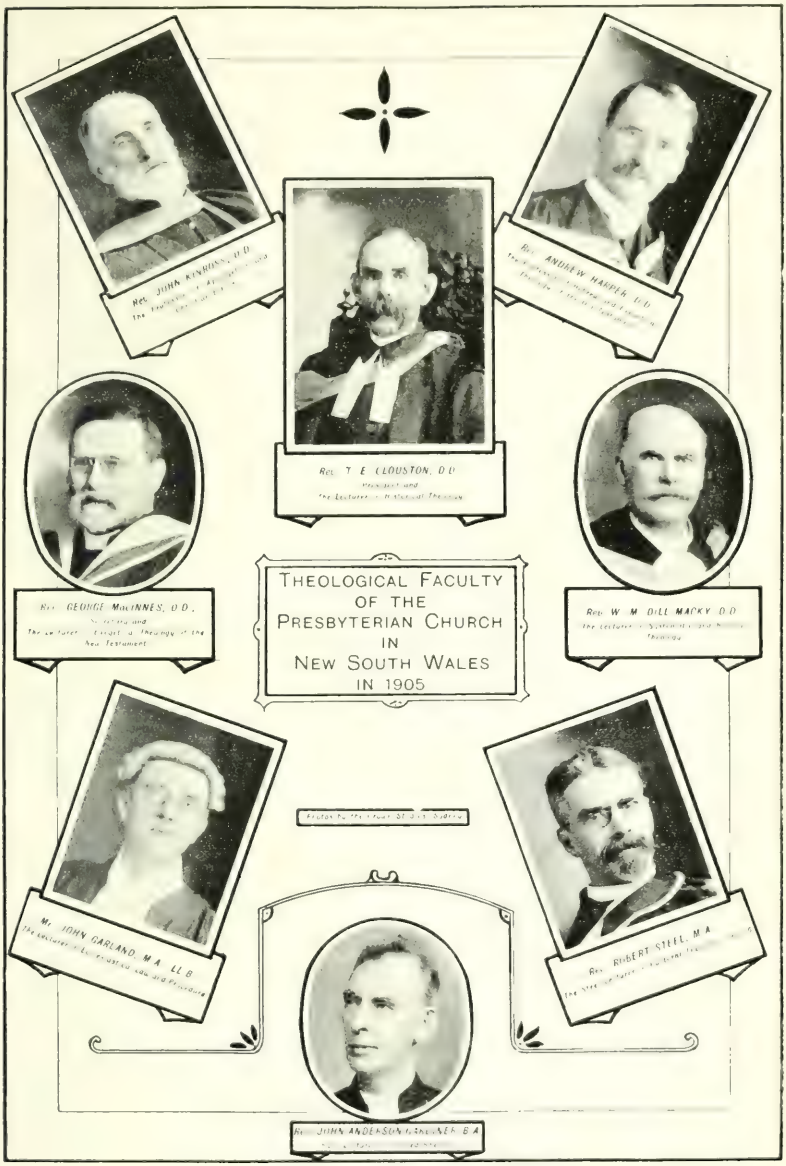
COMMITTEE OF MANAGEMENT.

(Appointed by the Council of St. Andrew's College, University of Sydney).

The Rev. James Cameron, M.A., D.D. (chairman), Mr. John Hay, LL.D., Mr. John L. Brown (hon. treasurer), the Hon. Senator J. T. Walker, Mr. John Garland, M.A., LL.B., Mr. William Wood, J.P. (hon. secretary).

THE SCOTS COLLEGE, ROSE BAY, SYDNEY

THE BUILDINGS


Rev. JOHN KINGSLEY, D.D.
Rev. ANDREW HARPER, D.D.
Rev. T. E. CLOUSTON, D.D.
Rev. GEORGE MacINNES, D.D.
Rev. W. M. DILL MACKY, D.D.
THEOLOGICAL FACULTY OF THE PRESBYTERIAN CHURCH IN NEW SOUTH WALES IN 1905
Mr. JOHN GARLAND, M.A., LL.B.
Rev. ROBERT STEEL, M.A.
Rev. JOHN ANDERSON GARDINER, B.A.

THEOLOGICAL FACULTY

including the Honorary Lecturer, the Rev. John Anderson Gardiner, B.A.

Plate V.

THE SCOTS COLLEGE.

In the year 1890 the Rev. John Walker moved in the General Assembly—"That a Committee be appointed to take immediate steps for the establishing of a Presbyterian Boys' College in Sydney." A Committee was appointed accordingly—the Rev. John Walker, Convener. For two years the only progress made was the obtaining of £500 from the Erskine Street Trustees—mainly for the reason that no one could be found willing to become guarantors for the necessary outlay. In 1892 Mr. Walker resigned owing to pressure of work, and the Rev. W. M. Dill Macky, D.D., was appointed Convener of the Committee. At length the Committee succeeded in making arrangements with the Rev. A. A. Aspinall, B.A., by whom the financial difficulty was overcome, and premises were rented at Lady Robinson's Beach. A constitution for the Institution was prepared, and the College was opened with all due formality by His Excellency the Earl of Jersey, Governor of the colony, on the 28th January, 1893. Starting with twenty five boarders and ten day pupils, the numbers rapidly increased. The institution continued to prosper, but it soon became manifest that the locality was on various grounds unsuitable. The attention of the Council having been directed to the family mansion of the late Judge Josephson, which it was understood might be obtained at a moderate rent, the property in question was examined and, being deemed eminently suitable, was secured, and the College was transferred to that locality. The Council was fortunate in obtaining a lease of this splendid property. No better position could well have been found. The College is situated on Bellevue Hill, overlooking Rose Bay, and commands magnificent views in all directions, including the finest reaches of Sydney

Harbour. The rooms are lofty and spacious, and the grounds—eight acres in extent—are beautifully laid out in flower and vegetable gardens, lawns, and orchards, while the sports ground, of ten acres, is ample in extent and conveniently situated.

CONSTITUTION OF SCOTS COLLEGE.

At the General Assembly in May, 1899, the constitution of the College was modified so as to bring it into closer relation to the Church, and is now as follows:—

1. The name of the institution shall be the Scots College, Sydney.
2. The objects of the College shall be the religious, moral, and intellectual training of boys.
3. Boys of good character, irrespective of the religious denomination to which they belong, shall be eligible for enrolment as pupils, and no boy whose parent or guardian objects shall be required to attend any classes for special religious instruction.
4. The management of the College shall be vested in a Council of eleven members, including the Principal, six of whom shall be Trustees of the College. The Council shall elect a chairman from its own number annually, and the chairman so elected, who shall not be the Principal, shall have both a deliberative and a casting vote.
5. The Moderator of the General Assembly shall be the Visitor.
6. The General Assembly of the Presbyterian Church of New South Wales may remove any or all of the Trustees who shall have been relieved from all liabilities incurred by them as Trustees. When a vacancy occurs in the trusteeship, by resignation or otherwise, the Council may elect a new Trustee to fill such vacancy, subject to the approval of the said General Assembly. The first Trustees shall be the Rev. Dr. J. S. White, the Rev. John Macaulay, M.A., Dr George Armstrong, Messrs. John Heron, Hugh Strahorn, and John Cameron; and the four members of the Council, other than the Trustees, shall be the Rev. W. M. Dill Macky, the Rev. Dr. Bruce, Messrs. William Rigg, M.L.A., and William Wood, J.P.
7. The four members of the Council, other than the Trustees (two being ministers and two being elders), shall be elected

by the General Assembly. Of these members one minister and one elder shall retire annually, but shall be eligible for re-election.

8. The present Principal, the Rev. A. A. Aspinall, B.A., shall continue to be the Principal of the College, and it is provided that he shall be relieved of all liability before being removed from the office of Principal.
9. Every future Principal shall be appointed by the Council, at a meeting specially convened for the purpose.
10. All masters and teachers in the College shall, in the meantime, be appointed by the Principal, subject to the approval of the Council.

THE BUILDINGS.

The school buildings are entirely separate, at a convenient distance, from the house. They comprise six spacious and well-appointed class-rooms, built round two sides of a quadrangle, which is roofed in and fitted up as a gymnasium, together with a large school hall and music room. There is also a chemical and physical laboratory, fitted with the usual modern apparatus. With the additions recently made the school buildings and teaching apparatus are very complete. Ample provision is made for religious training and for the moral supervision of the boys.

In short, the institution is thoroughly equipped with all necessary appliances for fulfilling its appointed end—the imparting of a first-class classical and commercial education to the pupils, boarders and day scholars alike. A good many Scots College boys have already passed through the University, while others are there now, and they are to be found all over the State, many of them occupying positions of social influence and business importance. Since they came to the State their Excellencies Sir Harry and Lady Rawson have taken a great interest in the College and have shown much kindness to the boys.

Chapter XVIII.

THEOLOGICAL EDUCATION.

At an early stage in our history the necessity of making some adequate provision for the training of men for the Ministry became strongly felt.

Each section of the Church prior to the Union in 1865 had some provision for meeting this want. The United Church took up the matter promptly and addressed itself to the work in a more systematic and effective manner. In 1873 the General Assembly appointed six of its members to constitute a Theological Faculty for the purpose of making adequate provision for the training of a native ministry. A curriculum of study was drafted, and a series of negotiations adopted for effecting the end in view. It was resolved to appoint three Tutors to conduct classes and give instruction in those subjects usually embraced in a course of theological study in the Home Country. A communication was received from St. Andrew's College offering to provide accommodation for these classes and to co-operate with the Church in the work of theological education. Three Tutors were accordingly appointed the Revs. J. B. Laughton, B.A., John McGibbon, LL.D., and Robert Steel, D.D., Dr. Steel being elected President of the Faculty. Changes

in the teaching staff resulting from death and other causes took place as the work went on and fresh appointments were made. The Rev. William Ridley, M.A., the Rev. A. Milne Jarvie, and the Rev. George Grimm, M.A., held appointments as Tutors, and at an early date the name of the Rev. Dr. Cosh appears in this capacity. On the death of Dr. Steel in 1893, Dr. Cosh, who had been connected with the Divinity Hall work for nearly twenty-two years, was elected President of the Faculty. Dr. Steel had thrown himself into the department of theological education with wonderful enthusiasm, and contributed largely by his personal influence, as well as by the popularity of his prelections, to advance the cause. Dr. Cosh manifested a like devotion and did much to improve and perfect the arrangements for carrying on effectively this important department of the Church's work. On the death of Dr. Cosh, in 1900, he was succeeded by the Rev. T. E. Clouston, D.D., as President of the Faculty. With commendable zeal and energy Dr. Clouston has given himself to the work, and his labours have been productive of the happiest results. Our Theological Tutors hitherto have been, for the most part, pastors of congregations as well as teachers of theology, and this has been a great drawback, laying burdens on willing shoulders too heavy for them to bear. But as no money was as yet available for theological professorships, there was no help for it. At last, however, things assumed a more hopeful aspect. St. Andrew's College, having, through a decision of the Equity Court, become entitled to the revenue derived from the estate of the late Mr. J. Hunter Baillie, the Church saw the opportunity of obtaining through this a measure, at least, of the financial aid that was requisite for the better equipment of her Theological Faculty. The terms of Mr. Hunter Baillie's will were peculiar, but after careful study of them, the conclusion come to, both by the

Court and the College, was that they would warrant the institution of a professorship of Hebrew and Oriental Languages in St. Andrew's College. This was a great point gained, giving the hope that other endowed professorships would follow in due time.

At first the theological prelections had to be given in the city and wheresoever accommodation could be got, but when St. Andrew's College was enlarged and suitable room provided, the classes were transferred to the College, a change which contributed much to the greater comfort both of the lecturers and the students. And not only has every convenience been provided in the College for the work of theological education, but the nucleus of a theological library has also been secured, that will in time yield valuable aid to the students in prosecuting their studies.

THE THEOLOGICAL FACULTY, 1905.

The Theological Faculty as at present constituted consists of the following:—Dr. Clouston, President, and Lecturer in Historical Theology; Dr. Harper, Professor of Hebrew and Exegetical Theology; Dr. George MacInnes, Lecturer in the Exegetical Theology of the New Testament; Dr. Kinross, Professor in Apologetics and Ethics; Dr. W. M. Dill Macky, Lecturer in Systematic and Biblical Theology; the Rev. J. Anderson Gardiner, B.A., Lecturer in Sacred Rhetoric and Pulpit Oratory; Mr. John Garland, M.A., LL.B., Lecturer on Ecclesiastical Law Procedure.

The Steel Lectures on Pastoral Theology have been given by the Revs. John Ferguson, J. Anderson Gardiner, B.A., John Auld, M.A., R. Hope Waugh, M.A., David Smith, M.A., Robert Kay, M.A., and Robert Steel, M.A. The next Steel Lecturer is the Rev. John Walker.

The number of those who have passed through our Theological Hall is considerable, and increasing year by year, and the success they have achieved in the spheres

in which they have been settled is the best evidence of the efficient training they have received at the hands of their teachers. The Theological Faculty in Sydney is co-operating with the Theological Faculty in Ormond College, Melbourne, to render the theological training for the Presbyterian ministry throughout our Commonwealth as perfect as possible.

Money is wanted for the endowment of professorships. There is a Theological Professorship Fund with a credit balance of nearly £1,400, and an amount of about £100 per annum for theological education from the estate of the late Rev. Colin Stewart; and it is to be hoped that sufficient will soon be obtained from generous friends of theological education for a complete professorial staff.

THE THEOLOGICAL HALL COMMITTEE.

In addition to the Theological Faculty there is a Theological Hall Committee. It is the business of this Committee to deal with applicants for admission into the Theological Hall, to ascertain their attainments, to judge of their character and credentials, and to arrange for extending to them financial aid—when needed—while prosecuting their studies. There are various funds from which a measure of aid is dispensed to those deemed worthy of it. The object of the Committee is to be helpful to the students in this and other ways in attaining the end they have in view. Of this Committee the Rev. John Ferguson is Convener, his duties while absent having been performed by the Rev. R. A. Steel, M.A., the Hon. Secretary.

THE JOHN GARDENER GARDEN STUDENTS' AID FUND.

In connection with the subject of theological education, we must not omit to refer to the generous gift of £2,000 made in 1894 by Mr. John Gardener Garden, an esteemed elder of the Church, who for many years held

the position of examiner in connection with our New South Wales public school system. The interest of the money goes to a Fund designed for the benefit of young men who, being eligible for and anxious to enter the ministry of the Presbyterian Church of New South Wales, are precluded from obtaining the object of their desire through inability to secure an adequate maintenance during the period of training without some external aid. The fund is administered in accordance with regulations approved by the donor and adopted by the General Assembly, according to which two Annual Scholarships of £30 are provided: one open to First Year Students in Arts who have passed in Greek as a Matriculation subject; and one to Second Year Students in Arts. The balance of income is used for emergency aid. Young men not a few have already been enabled to enter the ministry through the help derived from this fund. Much good has resulted from this benefaction, and it is to be hoped the example set will prove infectious, for the need was never so urgent as now.

OTHER SCHOLARSHIPS AND BURSARIES.

1. Native Ministry Training Fund. Two Annual Bursaries of £20 each. Available for Students of Theology only.
2. Theological Residential Scholarships. Two Annual Scholarships of £40 each. Open to Students in training for the Ministry who have passed Matriculation; residence in St. Andrew's College compulsory, balance of income for emergency aid.

PRESBYTERIAN CHURC

Photo by J. H. Newman, Salem

GROUP OF SOME MEME

OF NEW SOUTH WALES

OF ASSEMBLY, MAY, 1897

Chapter XIX.

TWO FATHERS OF THE CHURCH.

JOHN DUNMORE LANG.

In reflecting on the career of Dr. Lang, on the work he did, and the spirit he displayed, one cannot fail to discern in his case what has been seen in the case of many notable men, a combination of great powers possessed and splendid services rendered with certain infirmities and faults which detract from the lustre of their name. In the early history of our colony no name stands out more prominently than that of Dr. Lang, and no one, it may safely be said, exerted a more potent influence in shaping the destinies of Australia than he did. Much there was about him well-fitted to excite our admiration. His scholarship, his intellectual power and literary ability, his indomitable energy and self-sacrificing zeal, the prodigious efforts he put forth to advance both the material and the moral interests of his adopted country, his numerous vôyagings by sea and journeyings by land, with the pains and perils they involved, at a time when travelling was a very different thing from what it is in our day, his undaunted courage in standing up for equality of religious rights, and his fearless denunciation of wickedness in high places, not shrinking even from rebuking Governors when rebuke was called for—these all are things which we cannot help heartily admiring.

The introduction of a vast number of preachers and teachers, of mechanics and other emigrants of a superior class, was a truly patriotic work, and may, perhaps, be said to constitute his strongest claim to the gratitude of the Australian people. The enlightened statesmanship

which his Parliamentary labours display, and the many liberal and useful measures of which he was the successful advocate, furnish ample evidence of the power for good which he exerted in the domain of politics. And in the sphere of private life—the warmth of his friendship, his urbanity, his genuine kindness of heart and his readiness at all times to befriend those who appealed to his sympathy, endeared him not only to his personal friends, but to many besides to whom he had extended a helping hand in their time of need. On all these features we can look with unmingled satisfaction, and a pity it is that there should be anything to mar in any respect the beauty of the picture. But historic truth compels us to admit that there were certain infirmities and faults which must be taken into account in a just estimate of his character. The tendency he displayed to autocratic and high-handed procedure, with the quarrels in which this involved him ; the vehemence with which he denounced and vilified those who dared to differ from him ; the scathing terms in which, both in the pulpit and in the press, he inveighed against his political and ecclesiastical foes—terms so strong at times as to become libellous, involving him in fine and imprisonment, alienating thereby several of our most influential families from the Church of their fathers ; the unseemly self-laudation also which his writings occasionally display ; these are all unfortunate blemishes which detract from the veneration in which he would otherwise have been held.

Yet, all things considered, taking into account the character of the times in which he lived, and of the men with whom he had to do, we may warrantably say of him that even his failings leaned to virtue's side.

We remember hearing him say on a certain public occasion, and in reference to his many fights with his foes, that, like David, he had been "a man of war from his youth," but that, if regard were had to the character

of the warfare he had been called to engage in, he might well take up the words of the Psalmist and say: "Blessed be the Lord, Who hath taught my hands to war and my fingers to fight."

That the people of Australia generally appreciated Dr. Lang's patriotic ardour, and the value of the service he had rendered in promoting the material and moral development of the Australian colonies, was strikingly demonstrated on the occasion of his funeral—the largest, it is said, ever seen in Sydney; and the handsome monument erected to him in Wynyard Square, Sydney, by public subscription, forms a fitting tribute to the memory of one to whom Australia owes much. He died in 1878, and was buried, first in the old Devonshire Street Cemetery—now abolished—and afterwards at Rookwood, where a fitting tomb marks his earthly resting-place.

ROBERT STEEL.

It seems to us befitting that the name of Dr. Steel should have special prominence assigned to it in this history as the man who, after Dr. Lang, exerted, we venture to say, in the early years the most potent influence in building up the Presbyterian Church in this State. Though born in England he was of Scottish blood, and received his education and his training for the ministry in Scotland. He had already acquired considerable literary fame, and had been the successful pastor of more than one congregation, ere he came to this State. He was the minister of the Presbyterian Church in Cheltenham, England, when the commissioners from St. Stephen's congregation in Sydney, who were on the lookout for a suitable minister in Britain, had their attention directed to him as one of the most popular and promising of the young ministers of the Presbyterian Church. Accepting the invitation addressed to him to become the successor of the

Rev. Alexander Salmon, he arrived in Sydney in 1862 and was duly inducted to the pastorate of the Free Church in Macquarie Street. Under his able and energetic ministry the congregation prospered abundantly, and in his best days it was the largest and most representative congregation of our Church in New South Wales. A slight deafness in one of his ears, contracted on his way out to the colony, grew as years advanced, making converse with him a matter of some difficulty. His deafness detracted from his comfort and hampered him in his work, especially that of pastoral visitation; but it was marvellous to see how quick he was to comprehend, even when he could not hear. He continued to give himself to the work with singular devotion until sickness laid him low. He died in 1893, after a pastorate in St. Stephen's Church of over thirty years. The spirit he displayed throughout was admirable and his reputation stainless. The following is the estimate of him recorded in the Minutes of the General Assembly :—

> For over thirty years Dr. Steel ministered to one of the largest and most influential congregations in Sydney. Both as a preacher and pastor he won for himself in a more than ordinary degree the confidence and affection of his flock. In all the more important movements of our Church he took a leading part, and rendered valuable service in organising our united Church, and in establishing her educational and other institutions. In the cause of Missions and Sabbath schools, temperance and social reform, he took a lively interest and rendered effective aid. As a Theological Tutor he had the warm regard and confidence of the students. As a platform speaker he was much sought after and had few superiors. His literary industry was remarkable, and his numerous writings have been extensively read and much appreciated. His catholicity of spirit and sympathy with Christian work throughout the world won for him admirers in many lands. In labours he was most abundant. His cheerful disposition, his unfailing courtesy and readiness to oblige, greatly endeared him to his brethren. By the removal of Dr. Steel the colony has lost one of its most influential citizens and the Church one of her brightest ornaments.

Chapter XX.

OFFICERS AND OFFICES.

THE MODERATOR.

This is the term by which Presbyterians designate the Chairman of the several Church Courts. His business is to moderate, if he can, the excitement of debate, and see to it that all things are done decently and in order.

The Moderator of our Supreme Court, the General Assembly, is elected annually by the votes of the Presbyteries. He is the recognised ecclesiastical head of the Church, and represents it on public occasions. He also presides at such functions and discharges such duties as befit his official position, when invited to do so. Although no provision has been made as yet for releasing the Moderator from the work of his parish during the year of his Moderatorship, it is felt that this would be a wise arrangement for enabling him to travel through the country, giving encouragement and counsel and initiating and furthering movements for Church extension as opportunity might offer; and of late years Moderators have done more of this work than formerly, a special Assembly grant being made for travelling expenses and pulpit supply. The General Assembly may appoint an Assembly's Commissioner for the performance of specific duties and for a limited period. The Rev. John Walker is at present such a Commissioner with a

wide and responsible commission, and set apart from a parish so as to raise funds and otherwise promote the general interests of the Church throughout the State.

Till recently the Moderator appeared in ordinary clerical attire, but the idea gained strength that the Moderator should have a distinctive dress, to facilitate his being recognised when it was important that his presence should be known. In accordance with this idea it was suggested that the practice followed in Scotland might be adopted here, and that the Court dress worn by the Moderators of the Church of Scotland and of the Free Church of Scotland might be introduced here as fitting attire for our Moderator. This recommendation has been adopted.

MODERATORS OF THE GENERAL ASSEMBLY OF N.S.W. SINCE THE UNION IN 1865.

1865	Rev.	ADAM THOMSON, Sydney
1866	..	WILLIAM PURVES, M.A., East Maitland
1867	..	ROBERT STEEL, M.A., Ph.D., Sydney
1868	„	WILLIAM ROSS, M.A., Goulburn
1869	„	WILLIAM GRANT, M.A., D.D., Shoalhaven
1870	„	JAMES B. LAUGHTON, B.A., Parramatta
1871	..	ARCHIBALD CONSTABLE GEIKIE, D.D., Bathurst
1872	„	JOHN DUNMORE LANG, M.A., D.D., Sydney
1873	..	JOHN KINROSS, B.A., D.D., Kiama
1874	„	JOHN McGIBBON, LL.D., Sydney
1875	„	JAMES CAMERON, M.A., D.D., Richmond
1876	„	ROBERT SMITH PATERSON, Pyrmont
1877	„	JAMES ADAM, M.A., Penrith
1878	„	JAMES BENVIE, West Maitland
1879	„	GEORGE GRIMM, M.A., Young
1880	„	HENRY MACREADY, Sydney
1881	..	JAMES COSH, M.A., D.D., Balmain
1882		
1883	..	THOMAS ACHESON GORDON, Newcastle
1884	„	JAMES S. LAING, D.D., Muswellbrook
1885	„	ROGER McKINNON, St. Leonards
1886	..	ANDREW GARDINER, M.A., Glebe
1887	..	WILLIAM BAIN, Newcastle

1888	Rev.	JOHN AULD, M.A., Ashfield
1889	,,	ARCHIBALD GILCHRIST, M.A., LL.D., Paddington
1890	,,	THOMAS E. CLOUSTON, B.A., D.D., Penrith
1891	,,	ROBERT COLLIE, F.L.S., Newtown
1892	,,	JAMES SMITH WHITE, LL.D., Singleton
1893	,,	PETER FALCONER MACKENZIE, Annandale
1894	,,	GEORGE MacINNES, M.A., D.D., St. David's, Ashfield
1895	,,	JAMES LAMONT, F.L.S., Kogarah
1896	,,	ANDREW McDONALD TAIT, St. Andrew's, Goulburn
1897	,,	DAVID BRUCE, D.D., North St. Leonards
1898	,,	JOHN BURGESS, M.A., Kiama
1899	,,	W. M. DILL MACKY, D.D., Scots Church, Sydney
1900	,,	JOHN CLARK McDONALD, M.A., Coonabarabran
1901	,,	JAMES CAMERON, M.A., D.D., Richmond
1902	,,	JOHN WALKER, Woollahra
1903	,,	JAMES THOMAS MAIN, M.A., Dubbo
1904	,,	ROBERT HOPE WAUGH, M.A., Neutral Bay
1905	,,	ALEXANDER McKINLAY, Germanton

CHURCH OFFICES.

In the early days the work of the Church was carried on without an Office, but, as business increased, the necessity for such became manifest. A small room was rented in King Street, and there the business of the Church was transacted until the arrival of the Rev. John Miller Ross in 1880, and his appointment as General Agent of the Church, when it became evident that to provide for the conducting of the rapidly increasing business of the Church with any measure of convenience and efficiency more accommodation must be obtained. Offices were accordingly rented in Elizabeth Street, which, though convenient in point of accessibility, were, on account of the immediate proximity of the steam trams, found to be so noisy as to make hearing a matter of difficulty.

In the year 1892, to escape from this trouble, negotiations were entered into with the Trustees and Managers

of the Scots Church in Jamieson Street, Sydney, and rooms were fitted up in the vestibule of the Church. These were found to be an improvement on the former Offices, but with the extension of the work in connection with the various organisations of the Church, it was found that still more room was urgently needed. To provide for the growing requirements, and to give accommodation such as would be worthy of our Church, a large stone house was purchased in Wynyard Square, and the present commodious and handsome Offices established; these were opened for business in the month of September, 1904. The new Offices comprise two large and commodious committee rooms on the ground floor, which may be used either singly or as one room. The general offices for the accommodation of the staff are on the first floor. On the second floor there is a general committee room, the Women's Missionary Association committee room, and a room for the accommodation of the Right Reverend the Moderator and the Commissioner of Assembly. On the third floor there is a library and small social room; also the office of the Church newspaper, and rooms for the resident caretaker. In the basement there is a kitchen, also ample storage accommodation, including a strong-room.

In connection with the Church Offices and the business therein transacted mention may appropriately be made of the valuable service which has been rendered by our laymen in conducting the business of the Church. Gentlemen standing high in political and commercial circles have ungrudgingly devoted a large portion of their time and talents to assist in transacting the Church's affairs, and in all money matters and questions relating to property their counsel and aid have been invaluable.

Colonel J. H. Goodlet was the first Chairman of the Treasurership and Finance Committee; the present

PORTRAITS OF MODERATORS FROM 1865 TO 1885

Plate 1.

Rev. JAMES LAW M.A. 1873
Rev. A. M. TAIT. 1896
Rev. D. BRUCE D.D. 1897
Rev. JOHN BURGESS M.A. 1898
Rev. W. M. DUNMACH 1899
Rev. J. C. M'DONALD, M.A. 1900
Rev. J. CAMERON M.A. D.D. 1901
Rev. JOHN WALKER. 1902
Rev. JAMES T. MAIN, M.A. 1903
Rev. ROBERT H. WARDEN, M.A. 1904

PORTRAITS OF MODERATORS FROM 1887 TO 1905

Plate 56

PRESBYTERIAN CHURCH OFFICES

23 YORK STREET, WYNYARD SQUARE, SYDNEY

Plate 51

OFFICIAL HEAD OF THE OFFICE (DR. CAMERON), THE FINANCIAL SECRETARY (MR. WM. WOOD), MR. ALEX. MACPHERSON, AND THE STAFF

Plate 5

Chairman is Senator the Honorable J. T. Walker, and many of the gentlemen associated with him on this Committee occupy important positions in connection with the business affairs in the city.

MR. WILLIAM WOOD.

This would seem the fitting place to give an outline of the official connection of Mr. William Wood with the Church. On the 30th January, 1884, Mr. Wood was appointed Accountant by the Treasurership Committee. In that position he so approved himself that, during the protracted illness of the Rev. J. M. Ross in 1892, Mr. Wood was asked to take his place in the Office, and on Mr. Ross's retirement the following year he was confirmed in that position, Mr. Alexander MacPherson being appointed to the position of Accountant. In 1895 the General Assembly conferred on Mr. Wood the official title of "The Assembly's Financial Secretary." As the result of an Overture from the Presbytery of Sydney, which was sustained and sent down to Presbyteries under the Barrier Act, and by them approved, the Assembly in May, 1898, enacted that the Financial Secretary, if a *bona fide* acting Elder, shall have a seat *ex officio* in the General Assembly, and Mr. Wood was welcomed by the Moderator. Of Mr. Wood, the least that can be said is that he has discharged the responsible and difficult duties of his office, in its many departments, with marked ability, tireless energy, and whole-hearted enthusiasm for the best interests of the Church, and we hope that he may long be spared to take his very useful part in the Church's organization. Mr. Wood was ordained to the Eldership in the congregation of Chalmers Church in the year 1884, and served there as ruling Elder and Session Clerk for a period of seven years. Since his removal to Burwood, Mr. Wood has been a member of the Session of that congregation.

Chapter XXI.

SIDE-LIGHTS.

PIONEERING.

Those conversant with the condition of things in the early days of the colony, and with the difficulties which had then to be encountered, will readily give credit to the pioneers in the ecclesiastical field for the zeal they displayed and for the hardships they endured in planting the Presbyterian Church in these new lands. With the Presbyterian element numbering but a tithe of the population, and that scattered over a territory so wide as to render united action difficult, in many cases impossible; with the necessary buildings to be erected, and the efforts required to get the money wherewith to do it: with congregations to be organised, and with but little material, in many cases, available for the purpose; with immense distances to be traversed, through the primeval forest, destitute as yet to a large extent both of roads and bridges; with scorching suns to be faced and burning plains to be crossed; with drenching rain and foaming torrents to be encountered; with all this to contend with, it will be admitted that pioneering, in the early days especially, was work for which sturdy frames as well as stout hearts were needed.

To be lost in the bush was a common experience. The writer knows what it is to be lost in the waterless wilderness far from the haunts of men, with no food for man or beast. He knows what it is to sit a whole day in the saddle and let the horse have absolute control, as the last hope of escape. He knows what it is to have ridden thirty miles through the pathless forest, with nothing to guide his course but a small pocket compass. He knows what it is to have slept, or tried to sleep, under a gum tree with his saddle for a pillow. He has had many a long and lonely ride through the solitude of the bush, among blacks and bushrangers, with the perils involved. Others could tell of similar experiences. Dr. Lang had the honour of being "stuck up" by Ben Hall, the bushranger, who ordered him to take off his boots and hand over his money—though, on learning who he was, he abstained from molesting him. In one of his journeys, Dr. Lang tells us, he was twice drenched with rain, and twice thrown from his horse. One of our ministers was drowned in one of our northern rivers, and one was lost in the southern mountains, and his body was never seen or heard of. The first minister of one of our charges was lost in the northern ranges for three days and nights, during which time he tasted no food. But that rough experience had for its result a happy issue, for in losing himself he found his chief domestic treasure, the estimable partner of his life and ministry, still surviving. It is said of the Rev. Irving Hetherington, the first minister of Singleton, that in the times of drought, when horses were scarce, he was wont to go on foot all the way to Muswellbrook, over thirty miles, on Saturday to conduct service there on Sunday. Both pains and perils abounded in that early time. These were the "days of unleavened bread." But the pioneering privations and perils over most of the land exist no longer. Travelling is now safe and for the most part pleasant.

LITERATURE OF THE CHURCH.

In a new land like this, where the demand upon the time and toil of ministers is so incessant, and where "learned leisure" is for the most part unattainable, it could hardly be expected that much would be achieved in the way of literary production. But although we cannot boast of many, or any, epoch-making books, we can yet confidently affirm that neither in respect of quantity nor quality have we any cause to feel ashamed of what has been done by members of our Church in the way of book making. The Revs. Dr. J. D. Lang, Dr. R. Steel (in addition to his other works, Dr. Steel prepared *The Directory for the Public Worship of God in the Presbyterian Churches of Australia and Tasmania*, which was approved by the Federal Assembly and recommended for adoption by the ministers of the Churches), Dr. Andrew Harper, Dr. John McGarvie, William Macintyre, M.A., J. B. Laughton, B.A., Dr. John Kinross, Dr. A. C. Geikie, George Grimm, M.A., James Milne, W. Findlay Brown, R. G. McIntyre, B.D., and E. N. Merrington, Ph.D., have produced volumes of acknowledged ability. The Rev. Joseph Copeland translated the whole Bible into the language of Futuna, New Hebrides, a language previously unwritten. The Rev. J. D. Landels also has reduced the language of Malo, New Hebrides, to writing, and translated into it the Four Gospels, the Acts of the Apostles, and five of the Epistles. He has also made a Grammar and Dictionary of the language. The Rev. Robert Lamb, M.A., M.D., of Wentworth Falls—a retired New Hebrides Missionary—has lately published a book, *Saints and Savages*, which shows marked ability, and he has another volume in preparation. In addition to volumes properly so called, there has been a prodigious production of booklets, pamphlets, sermons, and addresses on a variety of subjects. In carrying on the press organ of the Church—under the successive names: *The Christian Herald*,

The Voice in the Wilderness, *The Presbyterian Magazine*, *The Australian Witness*, *The Presbyterian*, *The Presbyterian Messenger*, and *The Messenger* —a large amount of literary labour has been expended. In this department the Revs. James Coutts, William Macintyre, Dr. Steel, Joseph Copeland, Dr. George MacInnes, George Grimm, Mrs. George MacInnes, the Revs. John Walker, Dr. Andrew Harper, and the present editor, the Rev. W. H. Ash, have ably acquitted themselves as literary workers. Mention might also be made of *The Protestant Standard*, edited for many years by the Rev. Dr. John McGibbon.

Not only the clergy, but the laity of our Church—such as Professor John Smith, M.D., C.M.G., John Rae, M.A., John Fraser, LL.D., Dr. Scot Skirving, and Sir James Graham—have given ample proof that in respect of culture and intellectual force our Church has well sustained the high reputation which the Presbyterian Church has earned for herself in other lands.

CHURCH ARCHITECTURE.

In a new country one of the main difficulties is to obtain the buildings necessary for the carrying on of the Church's work. In the early days Government aid for this purpose was to a certain extent obtainable. But when State-aid ceased, and the Church was left to depend entirely on voluntary efforts, the strain was heavily felt. Attention having from time to time been called to the character of the buildings which had been erected for Divine worship, it was found that, while not a few could be pointed to as being attractive without and comfortable within, this could not be said of the majority. No hesitation was felt in affirming that our churches were for the most part no credit to us, either in respect to outward appearance or of adaptation inwardly to the end in view. In this department it was freely admitted that we were behind the other Churches in the colony.

To remedy this state of matters, a Committee on "Model Churches and Manses" was appointed, and some progress was made in introducing a better state of things; but from various causes the movement fell into abeyance, and for a time nothing in this direction was done. The matter, however, was not lost sight of; in 1897, on the motion of the Rev. M. Kirkpatrick, B.A., a new Committee on Church Architecture was appointed (Dr. Cameron, Convener), and considerable progress has been made toward the end aimed at. It may safely be said that the interest in this subject has been deepened, and that there is a growing sense of the importance of it. As the Committee state in their first report: "While it would be foolish to rely on the virtues of architecture for the effecting of spiritual results, it would be equally foolish to ignore the influence of æsthetics in rendering the house of God attractive to the worshippers."

We want our architects, or some of them, to make a *special study* of Church Architecture, so that they may be helpful to us in promoting the object in view. The Committee aim at forming in the Church Offices a collection of books, designs, plans, and useful hints, which may prove helpful to those having building operations in view. It is gratifying to find that in our recently-built churches a distinct improvement is discernible, and we have now a considerable number of handsome, artistic buildings, both in town and country. But there is still need for further advance in providing graceful designs, and in perfecting our plans for seating, lighting, acoustics, and ventilation; for on such things as these the comfort of the worshippers very much depends.

The latest available statistics show that we have 357 churches, besides a large number of manses and a good many school halls.

Chapter XXII.

FEDERAL UNION.

FEDERATION.

The movement for a Federal Union of the Presbyterian Churches in the Australian Colonies originated in the visits of delegates appointed by the Supreme Courts of the different Churches to convey to each other fraternal greetings, and to develop feelings of mutual interest and mutual regard. It was felt that it would be a good thing to have the Churches drawn together in closer relations, and that they should co-operate for common ends. Conferences were accordingly held, and the idea of a Federal Union was discussed. In due time, a basis for such Union was framed, and, after various modifications, was finally adopted. The Union aimed at was to be, in the first instance at least, simply a Federal Union. Whilst uniting for the attainment of certain common objects, it was deemed desirable that the autonomy of the several Churches should be as far as possible preserved. There was nothing to hinder the adoption of a common Code of Rules, and uniformity in the modes of ecclesiastical procedure. In the matter of theological education, arrangements might be made for securing a uniform standard of ministerial qualification, and on public questions the testimony of the whole Church might be given forth with greater effect. In carrying on the Foreign Mission work of the Churches there might be not merely co-operation but an absolute unification of our operations, a common centre and a

common fund. A Basis of Union having been framed, arrangements were made for the consummation of the Union. The first Federal Assembly was held in Sydney in the year 1886, and was presided over by the late Rev. Dr. Nish, of Bendigo, Victoria, who had taken a great interest in the movement, and contributed largely to bring it to a successful issue. The second Federal Assembly was held in Melbourne, and was presided over by the Rev. Dr. Cameron, of Richmond, New South Wales. The Federal Assembly met afterwards successively in Hobart, Brisbane, and Adelaide, the Moderators being the Rev. Dr. Alex. Hay, of Rockhampton, Queensland; the Rev. James Lyall, M.A., of Adelaide, South Australia; the Rev. Dr. James Scott, of Hobart, Tasmania; the Rev. Duncan McEachran, of Melbourne, Victoria; the Rev. Dr. James Cosh, of Balmain, New South Wales; the Rev. Dr. J. F. McSwaine, of Brisbane, Queensland; the Rev. Dr. David Paton, of Adelaide, South Australia; the Rev. John Russell, M.A., of Evandale, Tasmania; and the Rev. Alexander Yule, M.A., of Melbourne, Victoria. Manifold good effects resulted from the movement. It was productive of mutual acquaintance, mutual interest, and fraternal feeling among the office-bearers of the various Churches. It introduced the system of mutual eligibility in the calling of ministers among the Churches of the Federation. It awakened the consciousness of unity and of the strength that flows from unity. It bound the North and the South together, and largely accomplished the ends we aimed at. But some years ago, something more than federation began to be desiderated. Certain elements of weakness, it was alleged, attached to the system. The Federal Assembly was destitute of authority and power. The Union had not been carried far enough; it was necessary to take a step in advance; and so a movement was started to

HIS EXCELLENCY LORD HOPETOUN

(Now the MARQUIS OF LINLITHGOW)

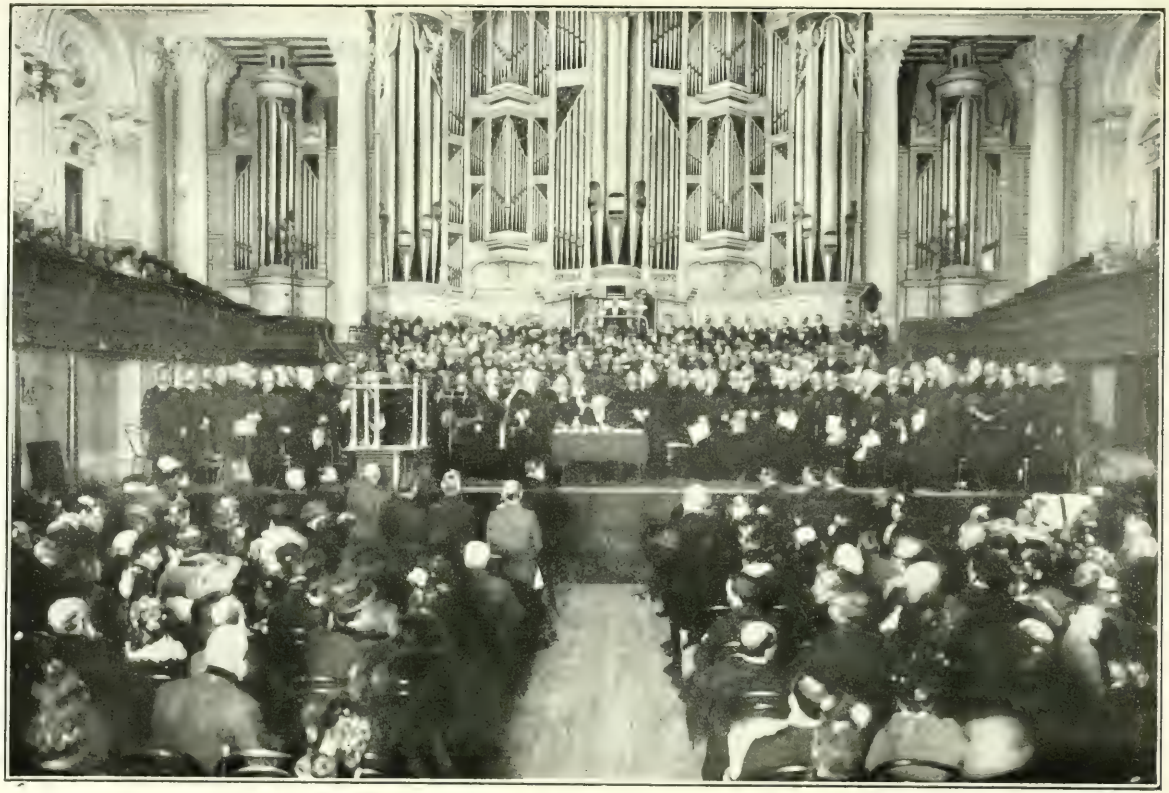
First Governor-General of Australia, and an Elder of the Church of Scotland

Plate

UNION ASSEMBLY, 1901

First Moderator and Clerk, Moderators of State Assemblies and Delegates from Great Britain.

Plate 51.



GREAT TOWN HALL MEETING, SYDNEY

Rev. Dr. Cameron Signing the Deed

GREAT TOWN HALL MEETING, SYDNEY

Plate ...

Rev. John Meiklejohn, M.A., D.D. giving his Moderatorial Address

GROUP OF MEMBERS, TAKEN AT

KEY TO THE PHOTOGRAPHIC GROUP OF THE FIRST GENERAL A

SMANIA, FIRST GENERAL ASSEMBLY, 1901

ROCK," DARLING POINT, SYDNEY

Plate 32

OF THE PRESBYTERIAN CHURCH OF AUSTRALIA AND TASMANIA

See Appendix X., Page 470, for Names of Members in Numerical or Reg.

secure an incorporative Union, the unification of all the Churches under one General Assembly, armed with legislative, judicial, and administrative functions. A new Basis had to be prepared, embodying this idea, and much time and debate were expended upon the preparation of it. The new Basis goes farther in the direction of absolute incorporation than the previous one, and yet falls short of it, for the autonomy of the several Churches still remains, in so far at least as the control of their property and invested funds is concerned, and the control of their Home Missions.

DISSOLUTION OF THE FEDERAL ASSEMBLY.

The last meeting of the Federal Assembly was held in St. Stephen's Church, Sydney, on Tuesday, 23rd July, 1901, at 7 p.m. The Right Rev. the Moderator—Alexander Yule, M.A., of Melbourne, Victoria—presided over a large gathering of delegates from all the States, and preached a highly practical and appropriate sermon from Ezekiel xxxvii, 19: "They shall be one in My hand."

The Federal Assembly having been constituted, the Rev. John Meiklejohn, M.A., submitted the final Report of the Federal Assembly's Committee on Union. On the motion of Mr. Meiklejohn, seconded by the Rev. Dr. Scott, of Tasmania, it was resolved to adopt the Report, discharge the Committee, and thank them for their labours, expressing also gratitude to God for the results. Special recognition was made of services rendered to the cause of Union by the Rev. John Meiklejohn, through whose energy, wisdom, tact, patience, and unfailing courtesy the result had been largely achieved.

The Moderators of the General Assemblies of Victoria (the Rev. George Tait, M.A.), New South Wales (the Rev. Dr. Cameron), Queensland (the Rev. Dr. Hay), South Australia (the Rev. George Davidson, M.A.), Tasmania (the Rev. David Matthew), and Western

Australia (the Rev. R. Hanlin), then each read a Declaration of his authority to sign the Deed of Union. The Declarations, said the Moderator, form our warrant for dissolving the Federal Assembly in favour of the General Assembly of the Presbyterian Church of Australia.

It was then resolved that the members of this Assembly, being also elected as representatives of the General Assembly, agree to meet for the consummation of the Union at the Town Hall the next day at 3 o'clock. The Moderator then formally declared the Federal Assembly dissolved, and pronounced the Benediction.

CONSUMMATION OF THE UNION.

The meeting for the consummation of the Union, held in the magnificent Town Hall, Sydney, was undoubtedly the grandest meeting of Presbyterians ever held in Australia. "To describe that great meeting," says *The Presbyterian*, "is impossible. Hall crowded to the doors, galleries full, platform and choir seats overflowing, Scots College Cadets and Boys' Brigade in force, unbounded enthusiasm." "It was a sight," said the Rev. Dr. Whitelaw, "splendid, solemn, impressive."

The platform was an imposing sight—the Rev Dr. Cameron in the Chair in his Moderator's robes; the Moderators of the Churches of the other States; from "Home," the appointed members; the now-to-be-constituted Australian Assembly; representative men from other Churches; and a large united choir reaching up to the great organ, at which the St. Stephen's organist, Mr. Harry Chandler, presided with much ability, Mr. P. D. McCormick acting as conductor.

The proceedings were commenced by the election of the Rev. Dr. James Cameron, Moderator of the New South Wales Assembly, to preside over the meeting. The Hundredth Psalm having been sung with great

heartiness, Scripture was read by the Rev. George Tait, M.A., Moderator of the Victorian Church, and prayer was offered by the Rev. George Davidson, M.A., Moderator of the South Australian Church. The Rev. Dr. Laing was elected *interim* Clerk, and laid on the table the following documents:—

1. SCHEME OF UNION
2. MINUTES OF ASSEMBLIES ACCEPTING THE SCHEME
3. ACTS OF PARLIAMENT IN CONNECTION WITH THE UNION.

The Basis of Union and Articles of Agreement were adopted by the Members of Assembly rising and holding up their right hand, and when the Moderator was stooping to append the first signature to the Deed of Union, a flashlight photo. of the scene was taken, and a picture secured which is included in this History, and will be of historic interest in the days to come. The completion of the signing was followed by loud and prolonged applause.

The Chairman then said: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of the Supreme Courts of the Presbyterian Churches of New South Wales, Victoria, Queensland, South Australia, Tasmania, and Western Australia, I declare the Union of these Churches now consummated, and the Presbyterian Church of Australia duly formed, and that the Assembly now to be constituted is the first Assembly of the Presbyterian Church of Australia." Dr. Cameron then constituted the first Assembly of the Australian Presbyterian Church with an appropriate prayer, after which he said: "The first General Assembly of our United Church having been duly constituted, it is now my high privilege in the name of the Presbyterian Church of Australia, and in token of our Union, to extend the right hand of fellowship to the Moderators of the several Churches entering into the Union."

He then shook hands, amid great applause, with each of the Moderators, who also shook hands with each other. This being done, he said: "And now may the Almighty God, Father, Son, and Spirit, abundantly bless the Presbyterian Church of Australia!" The other Moderators responded: "And make her a glory to our Lord and a blessing to Australia and to the world. Amen." Then the concluding verses of the 72nd Psalm were sung with much warmth by the Assembly.

The Assembly then proceeded to the election of a Moderator. The Rev. Dr. D. Bruce, of Sydney, in felicitous terms proposed the Rev. John Meiklejohn, M.A., of Melbourne. He referred to the great services Mr. Meiklejohn had rendered in the cause of Union, and reminded the brethren of the extent to which the success of the Union negotiations was due to the prudence, the patience, and the energy he had brought to bear upon the task allotted to him. The Rev. Peter Robertson (Ipswich, Queensland) in seconding the nomination, cordially endorsed all that had been said as to Mr. Meiklejohn's eminent fitness for the position. The nomination met with a unanimous reception, and Mr. Meiklejohn, duly attired, was conducted to his seat by the Moderators of the State Assemblies, amid much enthusiasm. The Address he delivered was worthy of the occasion, wise and weighty. A resolution of thanksgiving to the Great King and Head of the Church for His goodness and guidance throughout the whole negotiations, especially for the happy issue in that first Assembly, was moved by the Rev. George Tait, M.A. (Victoria), seconded by the Rev. Dr. Alexander Hay (Queensland), and carried with acclamation.

COMMISSIONS

were then presented on behalf of the Rev. Theodore Marshall, D.D., to represent the Established Church of

Scotland : the Revs. Thomas Whitelaw, D.D., Professor Iverach, D.D., and Lewis Davidson, M.A., all three representing the United Free Church of Scotland; and the Rev. George Hanson, D.D., representing the Presbyterian Church of England. The Moderator cordially welcomed these honoured brethren on behalf of the Assembly. Addresses to be sent to the King and to the Governor-General were arranged for, and the sederunt was closed by singing the 133rd Psalm.

Prior to the evening meeting a monster Tea Meeting was held in the spacious basement of the Town Hall, when about 3,500 sat down at the tables.

Long before the hour for the evening meeting the Town Hall was again filled to overflowing by an eagerly-waiting audience The Lieutenant-Governor, Sir Frederick Darley, Chief Justice, was to have presided, and wished to do so, but he sent a most sympathetic letter, expressing his great regret that the state of his health precluded him from joining us. In his absence, the Moderator presided. A letter was read from the Governor-General of Australia, the Earl of Hopetoun, expressing his great interest in the meetings, and his deep regret that, as an Elder of the Church of Scotland, as well as in his official position, he was unable to be present.

Addresses were then delivered by the Delegates from the Home Country, above mentioned, and also by the President of the Wesleyan Conference, the late Rev. Dr. George Lane; by the Chairman of the Congregational Union, the Rev. Dr. John Fordyce; and the Chairman of the Baptist Union, the Rev. W. A. Southwell, congratulating us upon the Union. The addresses were all of them of a high order, interesting and able, and the hearts of the vast assembly were stirred to a high enthusiasm by the delivery of them.

On the following day, there was in the morning a

Communion service in St. Stephen's Church, presided over by the Moderator, Mr. Meiklejohn. The remainder of the morning sederunt was occupied with routine business.

In the evening a great gathering again assembled in the Town Hall, the Moderator presiding. Letters were read from the Rev. James Heron, D.D., Moderator of the General Assembly of the Presbyterian Church in Ireland, from the Anglican Primate of Australia, and from the Rev. Dr. Robert Rainy, of Edinburgh, all expressing the liveliest interest in the Union, and their earnest prayer that God's blessing might rest on it. Interesting and stirring addresses were delivered on the subject of Home Missions by the Rev. Robert Hanlin, of Fremantle, Western Australia; the Rev. W. C. Radcliffe, B.A., of Queensland; the Rev. A. C. Sutherland, M.A., B.D., of Adelaide; the Rev. John Walker, of Woollahra, Sydney; and the Rev. Henry Jones, M.A., of Launceston, Tasmania. An address was also delivered by the Rev. Professor A. Harper, D.D., who prefaced it by saying that he was going to give them a piece of news that would make their hearts glad, as it had made his. He held in his hands a cablegram that was given to him to read for the first time, which stated that the Glasgow University had conferred upon the Moderator of the Presbyterian Church of Australia the degree of Doctor of Divinity. The announcement was greeted with tremendous applause, the whole audience rising and cheering.

The singing of a hymn and the Benediction brought the sederunt to a close.

On the Friday morning the Assembly met again in St. Stephen's Church, and various matters of business were transacted. In the afternoon a Reception was held by the Right Rev. the Moderator, Dr. Meiklejohn, at the residence of Mrs. John Marks, Glenrock, Darling Point, which was placed at his disposal for the purpose.

A large number of delegates, members of Assembly, and leading Presbyterians—some six hundred, it was said—responded to the invitation, and an enjoyable time was spent. A very excellent photograph of the members of Assembly was taken in the grounds. The evening meeting was held in the Town Hall. It was "The Young People's and Foreign Missions Night." There was again a large gathering, the Right Rev. the Moderator presiding. Stimulating addresses were given by the Hon. James Balfour, M.L.C., of Victoria; the Rev. W. Sweyn Macqueen, of Brisbane; the Rev. George Davidson, M.A., of Adelaide; and the Rev. J. S. Buntine, of Hobart. Good music was rendered by the choir under the conductorship of Mr. Alexander Bowen, of Balmain.

The following were appointed the Law Officers of the Church; Mr. John Garland, LL.B., New South Wales, Procurator; and Messrs. J. M. Davis and J. M. Campbell, Victoria, Law Agents. The Rev. Dr. J. S. Laing, Muswellbrook, New South Wales, was appointed Senior Clerk. It would not be easy to over-estimate the value of the services which have been rendered and are still being rendered by Dr. Laing in the capacity of Clerk to both Assemblies, the State General Assembly and the Federal General Assembly. By his knowledge of Church law, his painstaking carefulness, the soundness of his judgment, and his devotion to duty, he has laid our Church under deep obligations and earned for himself the gratitude of all belonging to her. The Rev. George Tait, M.A., Melbourne, was appointed Junior Clerk. The Rev John Ferguson proposed votes of thanks to the speakers from other States, to the choir and organist, and especially to Mr. William Wood, the Financial Secretary, to whose organising skill and energetic labours the unmarred success of the whole series of meetings was largely due.

Chapter XXIII.

PRESBYTERIANISM: ITS FUNDAMENTAL PRINCIPLES.

Presbyterianism—a designation derived from the Greek word *πρεσβυτέριον* (a council of Presbyters)—applies primarily to a form of Church polity; but in its ordinary acceptation it has a wider range, and embraces the doctrine, discipline, worship, laws and usages of the Churches classed under the designation of Presbyterian. Other Churches—Episcopal, Methodist, Congregational—have more or less of the Presbyterian element in them.

The principles which are specially distinctive of the Presbyterian Church may be conveniently set forth under the heads of Doctrine, Discipline, Government, and Worship.

I. Doctrine.—As regards Doctrine, the source from which the Presbyterian Church derives her doctrine is the Word of God as contained in the Scriptures of the Old and New Testaments. The sense in which she understands these Scriptures is expressed in her Confession of Faith, known as the Westminster Confession. While creeds are recognised as having their use and value they are not to be regarded as authoritative in such a sense as would invalidate the fundamental principle that Holy Scripture is the ultimate authority in all doctrinal questions.

II. Discipline.—The most distinctive feature of the Presbyterian Church might be said to be its method of government. The government is representative, and is administered through a gradation of courts, reaching from the Kirk Session up, through the Presbytery and the Synod to the General Assembly, the court of final appeal. Congregations elect their own Office-bearers. These are of two kinds, presbyters or elders and deacons or managers.

Presbyters, according to a distinction indicated in Scripture, are of two kinds: teaching elders and ruling elders. They are both of the same rank and equal in voting power. To the teaching elders belongs also the right to rule. The Greek term which by our English translators is rendered "bishop" means simply overseer. There is no warrant for giving it the meaning of prelate or diocesan bishop. Presbyter-bishops are the only bishops in support of whom, in our view, a successful appeal can be made to the New Testament.

The organisation of the Presbyterian Church for the purposes of rule is such as to secure in the most effectual manner the unity and order of the Church in such a way as to conserve the rights of the Christian people. While we decline to accept *Apostolic Succession* in the sense meant by some, we nevertheless believe in an orderly transmission of the ministerial office, "by the laying on of the hands of the Presbytery," a symbolical action, virtually a prayer and mute appeal for blessing to Him from Whom all blessings flow.

In addition to the presbyters or elders there are in each congregation deacons or managers. While the spiritual interests of the congregation constitute the special care of the elders, the management of the temporalities is assigned to the deacons. The deacons should be spiritually-minded men, in order that they may conduct the temporal affairs

of the Church according to the spirit and mind of Christ. The presbyters are *ex officio* members of the Deacons' Court.

III. Worship.—As regards the worship of the Presbyterian Church, it consists in praise, prayer, and the expounding and preaching of the Divine Word, along with the reverent observance of the Sacraments of Baptism and the Lord's Supper. Its predominant feature is its simplicity, and the absence of ritualistic symbolism.

Sacraments.—The Sacraments of Baptism and the Lord's Supper are duly dispensed. Children, in virtue of the professed faith of their parents, are regarded as constituent members of the Church, and are baptised accordingly. While infant baptism is the form most usually practised, adult baptism is administered, upon personal profession of faith, in the case of those who have never been baptised. The usual manner is by pouring or sprinkling. The Sacrament of the Lord's Supper is administered in all our congregations, more or less frequently, as the Kirk Session may determine.

While rejecting both Transubstantiation and Consubstantiation, Presbyterians believe in the "real presence" in the Communion of Him Who instituted the Feast—a spiritual presence realised in the hearts of believers through the unction of the Holy One.

As to the sacrifice to be offered in the Communion, while, in the case of believing communicants, there will be a grateful calling to remembrance of the one great Atoning Sacrifice, once offered for all, and not to be repeated, there is a further sacrifice which it is meet communicants should bring with them to offer at the Table of the Lord; it is the sacrifice God desireth—the sacrifice of a broken heart and of a contrite spirit—the yielding up of themselves anew to God as *living sacrifices*, which is their reasonable service.

Chapter XXIV.

AFTERWORD.

This Centenary History of Presbyterianism in New South Wales presents a striking illustration of the great results that are wont to flow from small beginnings. The handful of corn scattered on the banks of the Hawkesbury has fructified and developed into such a vigorous ecclesiastical growth as has sufficed to cover already, to a large extent, our great Australian Commonwealth with Gospel ordinances and Christian institutions. "The little one has become a thousand." It is literally so, as the Report on the Statistics of the Federated Church shows. The little primeval church, still standing on the bank of the Hawkesbury, known as "Ebenezer," has expanded into a thousand church buildings within our Commonwealth, with five hundred and sixty-one parishes, and over two thousand preaching centres; while our Presbyterian people in Australia number now four hundred and fifty thousand.

Presbyterianism is assuredly no narrow system. It is narrow neither in spirit nor in territorial extent. It is not a mode of ecclesiastical life peculiar to Scotland or Ireland. It is world-wide in its range. In the Pan-Presbyterian Council recently held in Liverpool, England, there sat, it is said, "delegates from eighty-three

distinct Presbyterian bodies, hailing from all the continents on the face of the earth; and the congregations of Great Britain and Ireland form less than a fifth of the total. The largest Presbyterian Church is that of the Northern States of America, which is larger than all the Presbyterian Churches of the British Isles put together; and many, even of the members of the Council, were surprised to learn that the Hungarian Church, which is Presbyterian, has more congregations and ministers than the Church of Scotland." The statistics submitted to the Council showed that there are over five millions of communicants, more than thirty-two thousand congregations, almost four millions of Sabbath scholars, with an annual income amounting to more than eight millions of pounds. So far as we can gather, there are at least twenty-five millions of people connected with the Presbyterian Church in all its branches throughout the world, in which number are not included those of the Lutheran branch of the Presbyterian Church, in which there are probably thirty millions more.

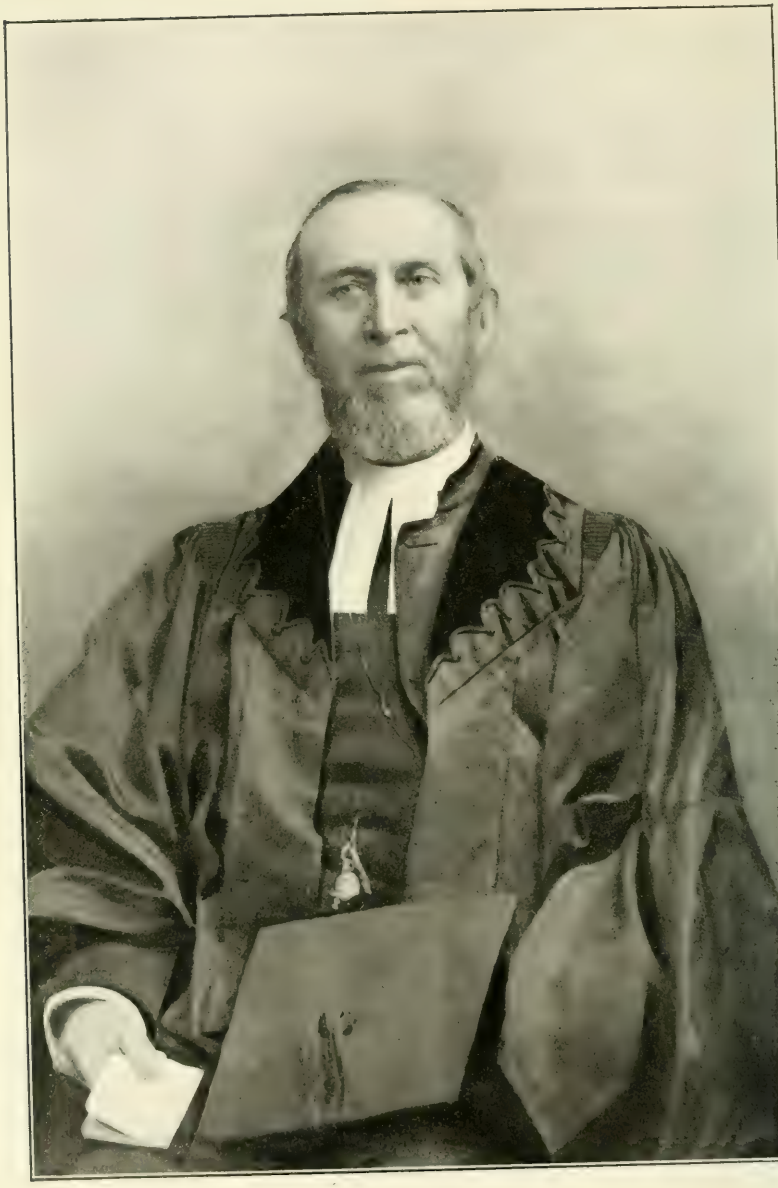
These statistics furnish convincing evidence that Presbyterianism, at least, is showing no alarming symptoms of decay. That the Presbyterian Church has an important part to play and a high mission to fulfil in contributing to mould aright the ecclesiastical and spiritual life of these new lands of the South, we may well believe. The signs of the times evidently point to such an issue.

Amid the centripetal movement of the Churches towards a closer and more visible union—a conspicuous feature of ecclesiastica life in our day it cannot but be gratifying to us to perceive that the principles on which we set so high a value seem clearly to be growing in favour, and to be rising into the ascendant as a determining force in shaping the organised Christianity of the future.

Changes there have been in the past, and changes there may be looked for in the days to come—changes of creed and nomenclature, changed ways of looking at things, changed ways of expressing things, fresh combinations of things old and the evolution of new forms and phases of the Church's life; but amid all such changes as belong to the present order of things, there is a something that changeth not, "The Church's One Foundation." He abideth eternally the same, "the same yesterday, to-day, and for ever." Men pass away and their names perish, but—

> His name for ever shall endure,
> Last like the sun it shall,
> Men shall be blessed in Him, and blessed
> All nations shall Him call.

HISTORIC
SKETCHES OF PARISHES.



THE REV. ROBERT STEEL, D.D.

For 31 Years Minister of St. Stephen's, Sydney

Plate 58

Historic Sketches of Parishes.

PRESBYTERY OF BATHURST.

BATHURST.

We have before us the original Minute, in connection with the founding of this parish—one of the oldest in our Church—dated Bathurst, 18th January, 1832, and signed by John Piper, chairman. It is of historic interest, and runs as follows:—

"A meeting having this day been held to devise ways and means or the establishment of a Scots church, and the settlement of a minister of the Church of Scotland in this district, John Piper, Esq., in the chair. After prayer, and a preliminary discourse by the Rev. Dr. Lang, it was stated to the meeting, &c., &c. Resolved that as it is the desire of this meeting to effect the settlement of a Presbyterian Minister of the Church of Scotland, on the terms specified in the Letter of Lord Goderich, the following gentlemen be appointed a Committee for carrying these objects into effect: John Piper, Esq., George Rankin, Esq., John Brown, Esq., Dr. Busby, Robert Smith, Esq., with power to add to their number. That the thanks of the meeting be given to Mr. White, of Bathurst, for his very liberal offer of one acre of land adjoining the Settlement for the erection of a Presbyterian church. That the Rev. Thomas Thomson, in reference to whose talents and disposition for the Christian ministry certificates have been read to this meeting from certain of the most eminent of the clergy of Scotland, be invited to reside in the district and dispense the ordinances of religion, at such times and in such places as he may find it expedient, and that in the event of his ministerial labours proving acceptable to the Presbyterian inhabitants of the district, at the expiration of three months hence, a call be made out to him in the usual forms of the Presbyterian Church."

Dr. Lang was the first Presbyterian minister to visit Bathurst and to conduct service in the district. From lack of a better place, service was held in a public-house in Kelso, but the publican, finding that his takings in connection with the service were not equal to his expectations, discontinued the use of his house. Service was from time to time held elsewhere until the first church, a substantial brick building, was erected about the year 1835, and opened by Major-General Stewart. Of those who were present at the opening of this building, only three are alive, viz., James Rankin, Charles McPhillamy, and Mrs. Busby. The first minister of the charge was the Rev. Thomas Thomson (brother of Mrs. Busby, senr.), who was pastor from 1832 till 1835. Returning to Scotland (where for many years he was employed in literary work by the

Woodrow Society), he was succeeded by the Rev. K. D. Smythe, whose ministry extended to twenty years, from 1835 till 1854, when he returned to Scotland. His widow (a sister of Mr. James Stewart, of Mount Pleasant, Bathurst) is still living in London. He was followed by the Rev. J. B. Laughton, B.A., from 1854 till 1865—a minister of ability, learning, and pulpit power of a high quality. After him came the Rev. A. C. Geikie, D.D., LL.D., whose ministry extended from 1865 till 1896. Dr. Geikie was a man of intellectual power and scholarship, who was, during his ministry in Australia, a power in the councils of the Church. From the Assembly's Minute we extract as follows: "A member of a gifted family, he himself displayed talent of the highest order. In the pulpit, on the platform, and in the books which he wrote, his genius and power were conspicuously displayed. His geniality, his wide culture, his humour, his sympathy and brotherliness, won for him the esteem of his brethren, while his public-spiritedness, which as a citizen he exerted, received practical and very gratifying recognition at the hands of the community in which he lived." Then the Rev. James Kinghorn, an able and cultured man, as indeed were all his predecessors, was inducted, and being translated in 1904 to North Shore, was succeeded by the Rev. Alexander Clarke. The present handsome church, the foundation stone of which was laid by the Rev. Adam Thomson, of Sydney, on 17th September, 1871, and which was opened in 1872, was built during the pastorate of Dr. Geikie. The architect was Mr. Thomas Rowe, of Sydney, and the building committee were Messrs. J. L. Alexander, Archibald Campbell, William B. Ranken, Michael Saunders, Charles McPhillamy, Robert McPhillamy, John McPhillamy, together with the elders, and the deacons: Messrs. Charles Simmons, David Gordon, and James H. Stewart. There is an old manse, and of an original glebe of forty acres about fifteen acres remain, the rest having been resumed by the Government, for compensation given; but the manse having been rendered unsuitable for occupancy by the minister, through its proximity to the railway station, has been let, and the glebe as well. For some time a comfortable residence was rented for the minister; but an excellent two-storied house, situated in Russell Street, has just been purchased for a manse. In South Bathurst, where we have a good brick church, service and a Sunday school are held every Sunday. There are several out-stations connected with the parish, which, having been recently brought into a condition of healthful vigour, have contributed much to strengthen the centre and to render Bathurst one of our most influential and flourishing congregations. At Evans' Plains we have a brick church, and services are held in Union churches at

Eglinton and Fremantle. The other out-stations are Glanmire, Penrose, Clear Creek, and Duleis Vale. Among the names long prominent in connection with Presbyterianism in Bathurst, the following may be mentioned: the Busbys, the Machatties, the Rankens, the Stewarts, the McPhillamys, the Butterworths, the Simmons, the Campbells, the Irvings, and the Littles.

ELDERS:—The following have served this parish in the Eldership: Dr. Busby (first elder ordained in Bathurst; died in 1870), Dr. McArthur, Messrs. T. S. Alexander, Henry Butterworth, John McCredie, G. Fergusson, John Busby, W. Ross, Dr. Richard Machattie, Messrs. J. S. Adam, senr., C. Simmons, J. Mackay, W. J. Scotford, and Dr. Hugh Kirkland. The present Session consists of:—Messrs. James Simmons, John Thomson, H. C. Slade, Athol W. Stewart, John Halsted, and Henry Anderson.

BLAYNEY.

The first minister of Blayney as a separate parish was the Rev. J. H. Craig, M.A., inducted in 1883. He held the pastorate for three years, and was followed by the Rev. J. J. Jennings, who resigned the charge at the end of five years. Their old friend, the Rev. James Adam, M.A., then took up the work. Moderation in a call having been granted, Mr. Adam was duly inducted into what had been but a portion of his original charge. There is a substantial and comfortable manse at Carcoar and also at Blayney, in the erection of both of which Mr. Adam rendered invaluable aid. The Church has a valuable block of land, facing two main streets.

In 1898 the congregation resolved to give their minister a holiday, and provide supply. But the day before he had arranged to start, on returning from paying a visit to one of the sick of his flock, his horse bolted and rushed violently against a wire fence. The feet of the horse got caught in the fence, which held him fast, and Mr. Adam, being thrown over the fence, was kept hanging by the foot until subsequently rescued from his perilous position in an unconscious state. Though he ultimately recovered and is still, happily, alive and well, the shock to the system was such as to render necessary his resignation of the pastorate. His resignation was accepted with much regret. The congregation gave proof of their continued affection for him by the presentation of an address and a well-filled purse of sovereigns. More than once Mr. Adam had a narrow escape from drowning while crossing flooded creeks, and few of our ministers could claim to have "endured hardness as good soldiers of Jesus" to the same extent as Mr. Adam.

The Rev. S. G. Crawford, M.A., of Charters Towers, Queensland, was called and inducted in 1900, and is carrying on the work of the parish with much acceptance, besides discharging the duties of Clerk of the Presbytery of Bathurst.

On the Lord's day two services are held in Blayney, and in the afternoon at Hobby's Yards, Moorilda, or Brown's Creek; weeknight services at Millthorpe, Duckponds, and other places; occasionally also at Rockley, where we have a brick church. Societies of young people are carried on at the chief centres, and give promise of much usefulness. No Session was formed in the parish till February, 1901, when Messrs. William McKenzie and Peter McKellar, junr., of Hobby's Yards, and Messrs. Thomas Gordon and J. C. Hood, Moorilda, were ordained to the Eldership.

Of the old pioneers and founders, the children of many still remain and carry on the work—at Hobby's Yards, the McKellars, McKenzies, Davidsons and Morrisons; at Moorilda, the Gordons, Hoods, and Woolards; at Brown's Creek, the Clements and Cooks; at Blayney, the Stinsons, Burtons, Ewins, Blacks, Clements, Beddies, and Mr. Adam Kirkpatrick, who, at over eighty years of age and after fifty years' service in the Church in Blayney, still acts as superintendent of the Sunday School and congregational treasurer.

BOURKE.

Occasional visits had been paid to Bourke and ordinances dispensed prior to 1886—the Rev. William Webster, of Wilcannia, having conducted service there in 1881, and started a Sabbath school in 1882—but in that year the Rev. Simpson Millar, B.A., was inducted as the first settled minister of that wide parish. He was followed by the Rev. James Kinghorn in 1887, and by the Rev. Thomas Morgan in 1889. For eleven years Mr. Morgan traversed a vast area, going beyond the Queensland border, preaching, visiting, and dispensing the sacraments. Since the resignation of Mr. Morgan in December, 1901, no settlement has taken place, but services have been maintained by Mr. C. F. McAlpine, an agent of the Home Mission Committee, who has also been in "journeyings oft," and commenced giving services in 1904 in the rising town of Brewarrina. We have in Bourke a splendid and central corner block of land of one and a-half acres, on which there is a weatherboard church and a good manse. The property is, however, heavily encumbered with debt.

The Rev. P. A. Smith, on the completion of his studies, was ordained in February, 1905, and appointed to this important outpost

town and district. After six months of vigorous and valued work, he has accepted the invitation of the Home Mission Committee to take charge of the Gospel Car Mission, and has started for Tibbooburra and Milparinka, and that wide, spiritually-neglected Western region beyond. A new appointment will be made to Bourke forthwith.

BOWENFELS.

Shortly after his arrival in the colony, the Rev. Colin Stewart, M.A., was sent in 1839 to minister in the district of Hartley and itinerate as far westward as circumstances would permit. Having come to the conclusion that Bowenfels would be the most convenient centre from which to supply ordinances for that region, he fixed his quarters there. The Presbyterian population in these days was but small, and much of Mr. Stewart's time was spent itinerating. His travels extended as far as the Castlereagh River, and many were the couples he married and many the children he baptised on these annual tours. As the population in the Bowenfels district increased, the desire for more regular and more frequent services grew stronger, and to secure this Mr. Stewart was formally called in 1842 to labour in that locality, and a church was erected at a cost of £350.

In these early days parents had difficulty in obtaining the means of education for their sons; and to aid in supplying this want Mr. Stewart opened a school for boys at his own residence, and carried it on for a number of years with much success. The name of Mr. Stewart is remembered with much interest and affection throughout the whole of that wide region, and in the interior, over which he was wont to travel. In 1857 Mr. Stewart resigned and was succeeded by the Rev. S. F. Mackenzie, M.A., who, in 1863, was called to Maitland, and was succeeded by the Rev. A. C. Geikie (afterwards Dr. Geikie). He was followed by the Rev. A. W. Sinclair in 1867, who was succeeded in 1872 by the Rev. William Mackenzie, M.A., brother of the Rev. S. F. Mackenzie. After a pastorate of sixteen years, he was followed in 1888 by the Rev. W. G. Maconochie, M.A., who in 1890 accepted a call to Orange, and was succeeded by the Rev. Anson Smith, who held the pastorate till 1900, when the Rev. William A. S. Anderson, B.A., the present pastor, was called and duly inducted.

In 1883 Cooerwull Academy was opened, and has proved, as by its founder it was intended to be, a strength to the congregation. The original church was built in the Rev. Colin Stewart's time and enlarged during the pastorate of the Rev. William Mackenzie, trebling the accommodation. It is built of stone and capable now of seating

three hundred. During the present pastorate it has been fully renovated. The manse was built in the Rev. S. F. Mackenzie's time, and enlarged during the pastorate of the Rev. William Mackenzie. It is a substantial and roomy building, and has attached to it a glebe of forty acres.

There were four out-stations connected with the parish; but in 1885, Mount Lambie and Eskbank were severed from Bowenfels and the latter erected into a separate charge. Mount Lambie is now part of Rylstone charge. The number of out-stations is still four, viz: Wallerawang, Kanimbla, Cooerwull, and Marrangaroo. The stations are wide apart, involving a good deal of travelling, but under the efficient ministry of Mr. Anderson the parish is thriving well. To the liberality of the Browns of Bowenfels and the Walkers of Wallerawang the development of the parish, especially in the early days, was mainly due. At Wallerawang is a very handsome stone church, built by the liberality of Mrs. Barton (now Mrs. Abbott) for the joint use of the Presbyterian and Anglican Churches. One of the opening services was conducted by the late Rev. Dr. Steel of Sydney.

ELDERS:—(1858) Messrs. Thomas Brown, John McLennan, William McLintock; (1864) Chas. Sidey; (1870) Andrew Brown, James Barrie; (1872) Charles Thomson; (1878) Thos. G. Walker, George Farquhar; (1882) Edwin Thompson, Wm. A. Crawford, Andrew Pitt, Wm. C. Davis; (1886) Alex. Lobban, W. N. Wood; (1901) George Köstre, George Wilson, and Charles Baggs.

CARCOAR (BLAYNEY, COWRA, ORANGE).

We class these parishes together because they originally formed one charge under the ministry of the Rev. James Adam, M.A.

The first minister settled in the district westward of Bathurst was the Rev. J. B. Laughton, B.A., who was settled in Carcoar by the Synod of Australia in 1849. After a year or two of energetic service, he was translated to Bathurst, and the district was left without supply. Towards the end of 1853 the Rev. James Cameron, M.A. (afterwards D.D.), who had been ordained in Scotland, was inducted into the charge by the Rev. Dr. MacIntosh Mackay, late of Dunoon, Scotland. There were no church buildings in those days; and the unsettled state of the colony resulting from the gold discovery was not favourable for the starting of building operations. The work was consequently chiefly of an itinerating character. Dr. Cameron having in 1856 been translated to the charge of Richmond and Penrith, the only services held in the district for several years thereafter were by the minister of Bathurst, and by the Rev. Alex. McEwen, chaplain of the Western Goldfields.

Application having been made by several influential Presbyterians to the Colonial Committee of the Church of Scotland for a minister to be sent to the district, the application attracted the notice of the Rev. James Adam, M.A., who had distinguished himself as a student in the University of Edinburgh. Mr. Adam offered himself, was accepted and ordained by the Presbytery of Edinburgh, reaching Sydney in March, 1859. Having been introduced to the district by the Rev. J. B. Laughton, B.A., Messrs. Hugh Hamilton, John Loudon, and others, who had given guarantee for his salary, sketched out his work for him. The need of church buildings becoming increasingly felt, Mr. Adam addressed himself to the task of obtaining them with such energy and success as to entitle him to be called the great Master Builder of the West.

In 1862 the first church in the district was opened—St. James's in Carcoar—and then followed at varying intervals churches at Orange, Blayney, Cowra, Hobby's Yards, No. 1 Swamp, Brown's Creek, Neville, Moorilda, and Tuena. Some of these churches were of brick, some of stone, some of wood, but all of them substantial and creditable, all the more creditable as building operations were in these days not so easy of accomplishment as now. In addition to these ten churches, two commodious and well-designed manses, one at Carcoar and the other at Blayney, must be put to the credit of Mr. Adam's labours in the district, a record surely of which any man might feel proud. After nineteen years of indefatigable effort, Mr. Adam accepted a call to Penrith and St. Mary's. He was not allowed to leave without substantial tokens of the gratitude and goodwill of the people among whom he had laboured so long and with such self-denying zeal.

The Church that year—1877—gave expression to her sense of the value of his work by calling him to occupy the Chair of the General Assembly. Mr. Adam was succeeded in 1879 by the Rev. Gavin Malcolm, who after one year's pastorate was followed by the Rev. Alexander Dandie, who ministered there for two years.

After an absence of seven years Mr. Adam was recalled, in 1884, to Carcoar. In the interval Cowra on the one hand, and Blayney on the other, had been erected into separate parishes. At the end of seven years Mr. Adam was compelled through failing health to demit a second time the Carcoar charge. After him the Rev. J. C. Christie was inducted in August, 1891, and held the charge for five years. He was followed in August, 1897, by the Rev. James Goudie, who remained until translated to his former parish of Burrowa. The present minister is the Rev. J. A. R. Brotchie, M.A., translated from the Tweed River in July, 1901, who is "in labours abundant," and is a kindred spirit with his predecessor, the Rev. James Adam, in many ways.

The out-stations include Neville, Trunkey, and Tuena (at each of which are Presbyterian churches), The Junction, Abercrombie, Mandurama, Garland, Gallymount, Marangulla, Burnt Yards, Pine Hill, Colo Creek, Woodlands, Kelvin Grove, and Gum Flat.

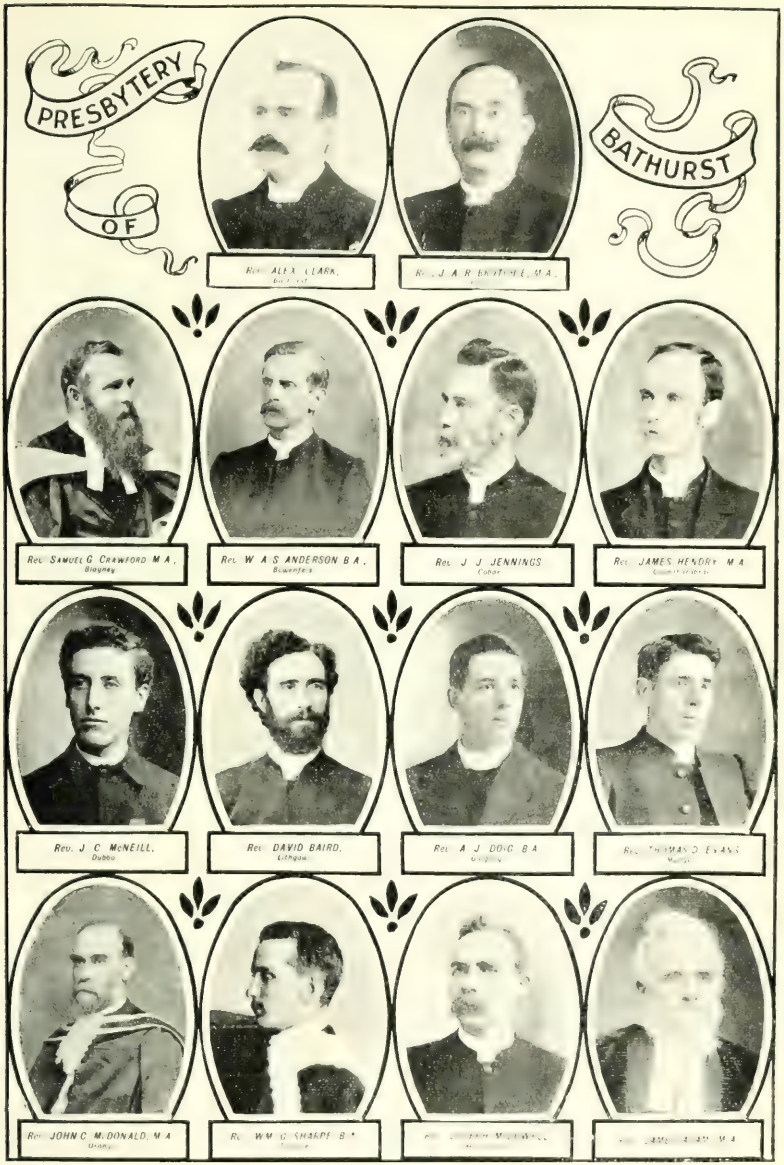
COBAR.

This parish was started in April, 1900, by the Rev. J. McDowell, when he was agent of the Home Mission Committee at Nyngan, and within a year a substantial brick church of pleasing design was erected, fully equipped and capable of seating three hundred, and opened by the Rev. J. C. McDonald, M.A., Moderator of Assembly. There still, however, remains a debt of £500 on the building. In August, 1901, the Rev. Joseph McDowell was inducted as the first minister of the charge. He entered on his labours amid pleasing demonstrations of interest and with every prospect that under his energetic ministry Cobar would speedily become a flourishing parish. At Nymagee, sixty-two miles off, Mr. McDowell gave a monthly service, and a site for a church there has been donated. At Canbelligo, an important mining town thirty miles from Cobar, a site has been secured and a small church erected. At another mining town, Shuttleton, some fifty miles from Cobar, a site has been secured and a church erected, and occasional services are held. Mr. McDowell was translated in 1904 to Wellington; and the Rev. J. J. Jennings, late of Balranald, was inducted by a Commission of the Presbytery, assisted by the Rev. John Walker, on 25th January, 1905. Cobar is a town of some 7,000 inhabitants, but is almost entirely dependent on the mines—copper and gold. An assistant is essential to the adequate working of the extensive territory included in this parish of the far West.

COONABARABRAN.

Before any settlement was made in Coonabarabran, the Rev. Alexander McEwen, of Mudgee, was wont to pay periodical visits to the extensive district which then included Gulargambone, Coolah, and Coonamble. The Rev. James Lamont, F.L.S., was the first minister settled in Coonabarabran, in the year 1882. He was translated to East Maitland in 1883, his successor being the Rev. John Joy Thorp, who was ordained and inducted in 1884, resigning in November, 1892. The Rev. J. C. McDonald, M.A., became minister of the parish in August, 1893. Coolah remained connected with Mudgee till the settlement of Mr. McDonald, when

PRESBYTERY OF BATHURST



MINISTERIAL MEMBERS, 1905

Plate [illegible]

ST. STEPHEN'S, BATHURST

MINISTERS, CHURCHES AND MANSES

Plate 60

FOUR CHURCHES AND THREE MANSES

Plate 61

FOUR CHURCHES AND THREE MANSES

it became attached to Coonabarabran. The Coolah church was built in Mr. McEwen's time, and was renovated and greatly improved in 1904. When Mr. Thorp left Coonabarabran, Gulargambone, with Coonamble, was made a separate parish. In Mr. Thorp's time a manse was built at Coonabarabran, and enlarged during the pastorate of Mr. McDonald. Churches were also built at Bugaldi and Bundella during Mr. McDonald's pastorate, and a Union church at Teridgerie. The work of the Coonabarabran charge extends over a very large area, embracing a large number of important squatting stations and preaching centres. The more important stations, with the names of the owners, are: Oakey Creek (James M. Allison), Caigan and Burrgoen (F. H. and C. H. Brown), Bundella (T. Finlay), Uliman (John Henderson), Rockgedgiel and Weetalabah (McMaster Brothers), Oban (D. McMaster, junr.), Binnia Downs (J. McMaster), Mooren (F. Sheppard), Moreduval (Robert Simson), Ulinda (David Watt), Pibbon (D. McKellar), Goorianawa (J. A. Campbell, manager), and Urawilkie (Campbell Bros.) These are all loyal Presbyterian families. Other well-known families are those of Messrs. Neilson, Parker, McEwen, and Simpson, Coonabarabran; Mrs. Hannah, Bugaldi; Richardsons, Merrygoen; and Luckies, Mundooran. The preaching centres include Coolah, Bundella, Bugaldi, Binnaway, Baradine, Teridgerie, Pibbon, Merrygoen, and Mundooran. The recent deaths of Mr. and Mrs. James M. Allison, senr., of Oakey Creek, are a great loss to the parish, of which they were for many years staunch and liberal supporters. The late Mr. and Mrs. John McMaster, of Weetalabah, were also loyal and liberal Presbyterians, whose family are walking in their steps. The Rev. J. C. McDonald, M.A., was translated to Orange in November, 1901, and was succeeded in November, 1902, by the Rev. James Hendry, M.A., the present minister, who is in labours abundant, travelling over 4,000 miles annually.

DUBBO.

In the early days occasional services were supplied by the Revs. Colin Stewart, Dr. James Cameron, and Alex. McEwen. Services were afterwards maintained by agents of the Home Mission Committee until, in 1872, the Rev. Colin R. Greig was settled and remained for three years. The Rev. Edward Holland was inducted in 1877 and continued his kindly and valued ministry for ten years. In January, 1887, the Rev. James T. Main, M.A., was inducted as colleague and successor to Mr. Holland, and on the death of the latter, in 1895, became sole minister. The church is a substantial

stone building with porch, spire and bell. It is proposed to enlarge the church soon by building a transept and chancel, towards which about £400 is in hand, contributed through the Centenary Fund. There is a roomy brick manse, school hall, built of brick, capable of seating 350, and a class-room for infants.

During Mr. Main's incumbency two new and extensive parishes were formed by him out of his vast district, viz: Warren and Trangie-Narromine. In the present parish there are still several outlying stations and preaching centres, some of these distant, including: Obley, Tomingley, Gundongs, Dundullimal, Balladoran, Coboco, Ballimore, Brocklehurst, Eschol, and Bunglegumbrie. At Obley and Dundullimal Presbyterian churches have been built, and at the others churches are contemplated. In several new districts settlement is taking place, and population increasing.

Mr. Main, a graduate of Glasgow University, was a licentiate of the Free Church of Scotland. Prior to his translation to Dubbo he laboured for six years in the town and district of Young, and five new churches built and three additional ministers settled during his pastorate in that district show how deeply he made his mark in his first charge. He was called to the Moderatorship of the General Assembly in 1903, and in February, 1904, was translated to Richmond, as colleague and successor to Dr. Cameron. For a few weeks he was spared, and then suddenly entered into the joy of his Lord, mourned by many who knew his worth. His remains were interred at Dubbo, where he had spent so many years of useful work. At the unveiling of monuments to his memory in church and cemetery almost the whole population of Dubbo gathered to express respect. In May, 1904, the Rev. J. C. W. McNeill, M.A., after a brief ministry at Moss Vale, was called and settled at Dubbo, and has entered heartily on his work.

ELDERS:—Present elders, Messrs. Thos. Baird, J.P., John Wheaton, and Joseph Murray. The following were among the earlier elders, which list may not be complete as the records are missing:—Messrs. Arthur Campbell Baird, Neil Kerr Macdiarmid, John Morris, Thomas Colhoun, James Holmes, Charles E. Rennie, and T. A. Ayling.

ESKBANK.

Eskbank formed originally part of the Bowenfels charge, but in 1883 along with Lithgow it became a separate parish. In that year the Rev. John Taylor was inducted as the first minister, and did a valuable work until called to Kempsey. He was succeeded in 1891 by the Rev. C. W. Willis, who was much liked and, on being called to

Mudgee, was followed in 1895 by the Rev. D. Fenwick. The Rev. D. Fulton was inducted in 1898, and was followed in 1900 by the Rev. David Baird, the present minister.

The church, a handsome brick building on stone foundations, is seated for three hundred, and is adorned with beautiful stained-glass windows. A marble tablet in the church bears the following inscription:

> This church was erected in 1880 at the sole expense of Thomas Brown, original proprietor of Eskbank, in memory of a beloved wife, who died 10th day of May, 1878.

There is also a good manse adjoining the church.

The only out-station is Hartley Vale. The congregation has had to struggle with difficulties, but a steady improvement is now looked for. Ironworks, coal-mining, and copper-smelting are the chief industries.

ELDERS, past and present:—Dr. Hugh Kirkland, Messrs. G. C. McMurtry (transferred to South Australia), J. P. Williams, John McCall, Peter Mearns, C. J. Morgan, and F. Elliott.

GULARGAMBONE AND COONAMBLE.

Gulargambone, formerly associated with Coonabarabran, was formed into a separate parish in 1893, and had the Rev. David Fulton as its first minister—inducted in April, 1894, and resigning in September, 1895.

He was followed by the Rev. R. E. Davies, inducted in June, 1896, and demitting in April, 1904. There are many preaching centres in the charge, among them Coonamble, Gilgandra, Curban, Tooraweenah, and Box Ridge. The parish was for some time supplied by the Home Mission Committee. The Rev. J. H. Nolan, M.A., one of our own licentiates, was, however, inducted over this wide parish in July, 1905, with the most hopeful prospects. Before very long Coonamble should be the centre of a new parish.

ELDERS:—Messrs. W. T. Mill and Alexander Ferguson. MANAGERS: Messrs. John Ferguson (Treasurer), Peter Ferguson, James Strang, Thomas McGill, and W. McEwen.

GULGONG.

Gulgong formed originally part of the Mudgee charge, and received occasional services from the Rev. Alexander McEwen. In 1872 Mr. T. J. Curtis, student of Divinity, was sent to assist Mr. McEwen, chiefly with the view of his supplying services in Gulgong. A substantial weather-board church had been built in which Mr. Curtis conducted services, as well as in various other centres in the district around. During Mr. Curtis's time in Gulgong a manse was built, standing with the church on

a Government grant of nearly an acre, and all free of debt. Mr. Curtis left in 1875. In consequence of the failure of the gold fields and the exodus of the people, there is no record of further services being held till, in September, 1888, Mr. W. H. Meek, sent by the Home Mission Committee, again started services, and after a year's work was ordained and inducted as minister of the parish. He resigned in March, 1894, and was followed by Mr. William Dobbie, who officiated till transferred to Byron Bay in 1896 In 1896 a call was addressed to the Rev. J. A. R. Perkins, B.A., who was inducted in November, remaining till, in January, 1899, he was translated to Liverpool. A vacancy followed which lasted till November, 1900, when the Rev. A. J. Doig, B.A., the present minister, was inducted. Mr. Doig has laboured with much zeal and acceptance, and last year a movement was made for the erection of a new church, but the adverse times compelled the committee to delay taking action. Mr. Doig has just resigned, and received a testimonial from all classes.

Gulgong is the centre of a large farming and pastoral district, with twelve preaching centres, lying at distances varying from five to forty-five miles from the centre, namely:—Slapdash, Melrose, Tallewang, Elong Elong, Canadian, Merotherie, Wargundy, Digilah, Ulan, Uarbry, Balara, and Sandy Creek.

Elders, who have served the parish:—Messrs. Wm. Dobbie, J. Keith Miller (now the Rev.), Robert Cochrane, James Clark, Albert Brigden, Dr. J. L. M. McCreadie, Messrs. Thos. Gudgeon, and Alexander Douglas.

MUDGEE.

This parish was founded in the year 1859 by the Rev. Alexander McEwen, a scholarly and much esteemed man, who held the pastorate till his death, in Mudgee, on 18th August, 1883, aged 54. Mr. McEwen was appointed Chaplain of the Western Goldfields in 1855, Hargraves being his headquarters, on the Meroo River, between Mudgee and Hill End. On the abolition of that Chaplainship, he settled in Mudgee at the close of 1858, when a small church was erected, now used as a school-hall. In 1860 he received a call to Hinton, where he laboured until 1864, when he was called back to Mudgee. The parish included at that time Coolah, Kerrabia, Hargraves, Coonabarabran and the stations on that end of Liverpool Plains, and over all that wide district Mr. McEwen was looked to by people of all classes and creeds, as their guide, counsellor, and friend. Mr. McEwen was married to a daughter of the late Dr. Busby, of Bathurst, a true helpmeet.

He was succeeded in 1884 by the Rev. G. W. Neely, B.A., who, after a brief pastorate of eight months, retired through ill health, and was succeeded by the Rev. W. G. Maconochie, M.A., in 1885. After a much-valued pastorate of three years, he was succeeded by the Rev. J. C. McDonald, M.A., in September, 1888, and excellent work continued to be done. Mr. McDonald was translated to Coonabarabran in August, 1893, and was succeeded in January, 1894, by the Rev. C. W. Willis, who, after an earnest ministry, was translated to Pyrmont in August, 1901. The Rev. T. D. Evans is the present minister, having been inducted on 26th February, 1902. Hill End is supplied now from Mudgee, though for some years it was a parish. The church is a substantial brick building of elegant design, and is centrally situated. In addition to the church, there is a school-hall and a suitable brick manse.

ELDERS:—Inducted 1866: Messrs. Wm. R. Gillespie, John Hume, Thomas Quigley; 1877—Allen McLean; 1879—Hugh Caughey, Thomas Robertson, Robert Collings; 1900—William Shaw and Alex. Macdonald.

ORANGE.

Orange formed originally part of the Carcoar charge and received stated visits from its ministers, the Revs. J. B. Laughton, Dr. Cameron, and James Adam. When Orange was disjoined, the Rev. James Paterson, M.A., was ordained and inducted in July, 1867. He was followed by the Rev. J. A. Stuart in 1870. Four years after, the Rev. John R. Wardrop, M.A. —who came from the Church of Scotland, and was a man of culture and ability—became minister. After three years he resigned, and went to Victoria, where he had a parish for some years, returning eventually to Sydney, where he died. His successor was the Rev. J. B. Laughton, B.A., inducted in 1877. After a brief pastorate he resigned, and in 1883 was succeeded by the Rev. Thomas Nisbet, who, to the regret of all, demitted in June, 1890. He was followed by the Rev. W. G. Maconochie, M.A., in October, who after a valued ministry was translated to Randwick in June, 1896. He was succeeded in February, 1897, by the Rev. A. M. Gauld, who did good work, and accepted a call to Goulburn in August, 1901. The present minister is the Rev. J. Clark McDonald, M.A., who was translated from Coonabarabran in November, 1901. He was Moderator of Assembly in 1900-1, and did much public work.

The church was built in Mr. Adam's time, and the manse in that of Mr. Laughton. The church has since been pulled down and a handsome school-hall erected, in which, for the present, service is held.

Plans have been adopted for a new church, befitting the importance of the city, and the sum of £2,400 is in the bank for its erection. Through the Centenary Fund the Hon. A. T. Kerr, M.L.C., gave two hundred guineas for this purpose. The town of Orange has, during the past twelve years, grown to a position of much importance.

March, Canoblas, and Borenore are the out-stations connected with the charge, which is rapidly becoming one of our most important country parishes.

List of ELDERS who have served St. John's Church, Orange:—1864—Messrs. George McKay, Alexander Parker, William Thomas Trappitt, *the Hon. Andrew Taylor Kerr, M.L.C.; 1898—Messrs. *Adam Buckham, *Archibald Fullarton, Robert Anderson; 1904—*James Smith Mollison, C.E. * Present Session.

RYLSTONE.

Rylstone formed originally part of the Bowenfels parish, and in the early days received visits from the Rev. Colin Stewart, M.A., then minister of Bowenfels. A church was erected at Glen Alice, some forty years ago, and is still used for worship, although now in a somewhat decayed condition. After the retirement of the Rev. Colin Stewart, no services, except occasional ones, were held in Rylstone and Capertee Valley for about fifteen years. Part of the charge, including Sunny Corner and Mt. Lambie, was formed into a separate parish and worked as such, but the collapse of the mining industry of Sunny Corner, and the departure of the people, necessitated a new arrangement. A new parish was accordingly formed, having Rylstone for its centre, and in 1898 the Rev. J. J. Thorpe was appointed by the Home Mission Committee, and he continued to minister for three years. He was succeeded by the Revs. Alan McDougall and A. Griffiths. In 1892 Mr. A. D. Robertson, who had done excellent work at Botany and West Monaro, was appointed to supply and re-organize the charge. In that year a substantial stone church was built in Rylstone, and opened, free of debt, by the Rev. John Walker, Moderator of the General Assembly. The site, centrally situated and containing two acres, has recently been fenced in. The building of a manse is talked of.

The cement works at Portland have attracted a large population, and a suitable church is likely to be built in this growing town soon. The district extends from Ginghi to Rydal, a distance of ninety-five miles; and from Nulla Mount to Sofala, sixty-five miles. This entails driving of about 4,000 miles each year by the minister in charge.

The places where services are held are: Rylstone, Ginghi, Nulla Mount, Narrengo, Ilford, Camboon, Glen Alice, Capertee, Portland, Sofala, Sunny Corner, Mt. Lambie, and Rydal.

As population increases, it is hoped that out of this widely scattered parish, several new charges may be successfully formed.

TRANGIE-NARROMINE.

This new parish lies on the plains stretching from the foot of the hills west of Dubbo to near Nevertire, a distance of about forty-five miles along the railway, and it extends beyond both the Macquarie and the Bogan Rivers, a distance, north and south, of about seventy miles.

Services were started in Trangie by the late Rev. E. Holland of Dubbo, but it was not till the settlement of the late Rev. J. T. Main, M.A., in Dubbo, in 1887, that regular services were organised in Trangie. An allotment of ground was secured, and the first church in Trangie was built through Mr. Main's exertions. In this church Anglican and Methodist services were regularly held for many years. Services were also held at Timbrebongie on the Macquarie and a church built there. A little later services were started in Narromine, a rapidly growing town.

With the advent of selectors who took up the country thrown open under Mr. Carruthers' Act, an attempt was made to form a separate charge, which was effected in 1902, and on 11th February, 1903, the first settlement took place, the Rev. William G. Sharpe, B.A., one of our own students, being inducted. The parish now has a fine, commodious brick church in Trangie, the foundation stone of which was laid by the Rev. Dr. Cameron, Moderator of Assembly, and opened by the Rev. John Walker, who had collected over £400 towards the cost through the Centenary Fund. There is also a wooden church at Timbrebongie, and two allotments of land at Narromine, with a sum of money in hand towards building a brick church, which has just been started.

The parish has been thoroughly organised, and now contains ten regular preaching centres: Trangie, Narromine, Timbrebongie, Dandaloo, Annandale, Weemabah, Cathundril, Bogan Road, Backwater, and Woodside. There is a large tract of country lying west and south of these places that can only be visited occasionally on account of distance, but which urgently requires services.

The principal families connected with the Church in the Trangie portion of the parish comprise Mr. and Mrs. John Campbell, Mr. George Gordon, J.P., and family, Mr. John Lindsay, J.P., Mr. J. F. Smart and family, Mr. and Mrs. Butter of Invermay, Mr. and Mrs.

John Rankin of Strathavon, and Mr. A. S. C. Beveridge of Mullah. In the past, Mr. and Mrs. J. McLennan—now of Boolaroo public school—were staunch supporters. Mr. J. McDowall, M.A., head master of the public school, is treasurer.

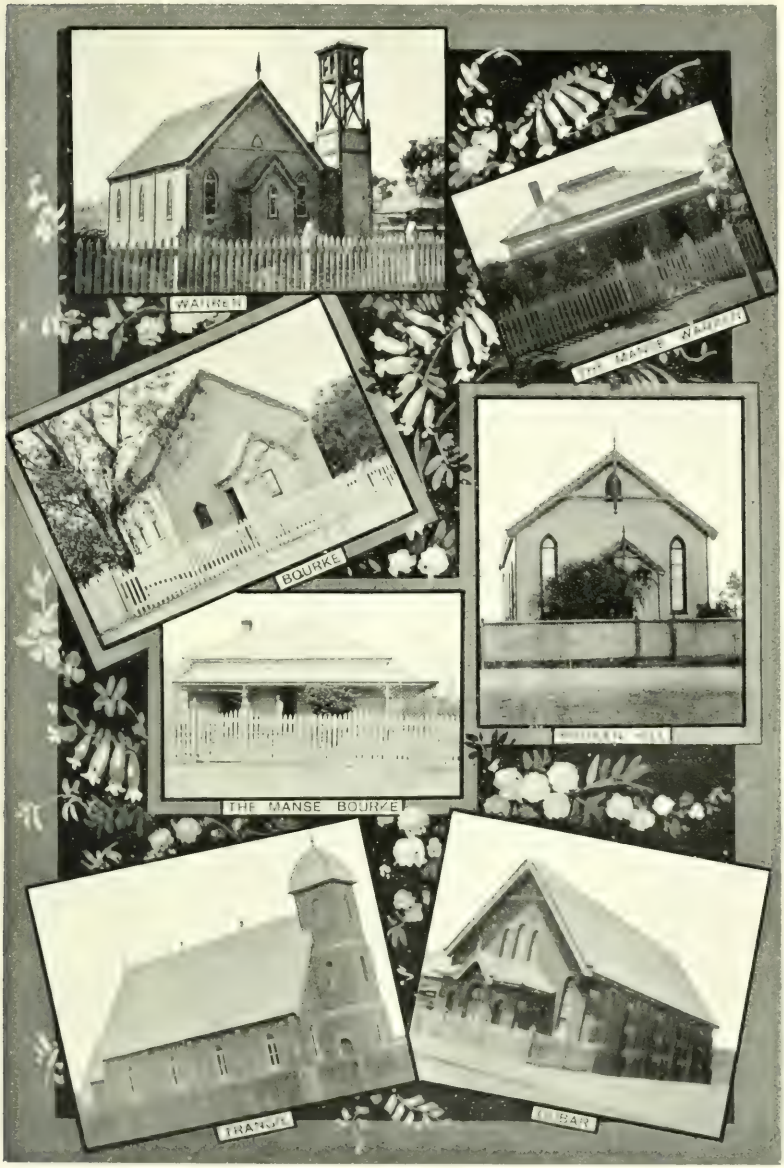
Timbrebongie, at the fords of the Macquarie, on the old coaching road to Bourke, is a very old and strong Presbyterian centre. Near here is the fine station Burroway, owned by Messrs. R. and A. Scott, who for many years have been very hearty supporters. The managing partner, Mr. T. M. Scott, J.P., and family live at the homestead. The stations of the late J. C. Ryrie, senr.—Weemabah and Euromedah—lie along the river. Mr. W. B. Perry, J.P.—of Compton and Fairview—and family live close to the church. Further away is Buddah Lake, the home of Mr. and Mrs. Colin Cameron and family, and Buddah Hall, the old home of Mr. George McKillop, now occupied by his sons. Narromine owes much to Mr. Frank Mack, J.P., and family, of Narromine station; also to the late Messrs. Burns and Stevenson, of Colliburl. Other families connected with this portion of the parish are Mr. and Mrs. James Dempster of Craigie Lea, Mr. and Mrs. Rice of Narwonah, Mr. T. E. Perry of Wangrabel, and the Beveridge Brothers. Out towards the Bogan are Mr. and Mrs. Howe of Dunnield, Mr. and Mrs. John Goldsmith of Auburn (a splendid property on the Dandaloo Road), Mr. and Mrs. F. J. Martel of Dandaloo Station on the Bogan, Mr. R. Stewart, J.P., of Tyrie, Mr. Harrie Russ, J.P., and Mrs. Russ of Tulla Rook, and Mr. and Mrs. John Robertson of Mayfield.

WARREN.

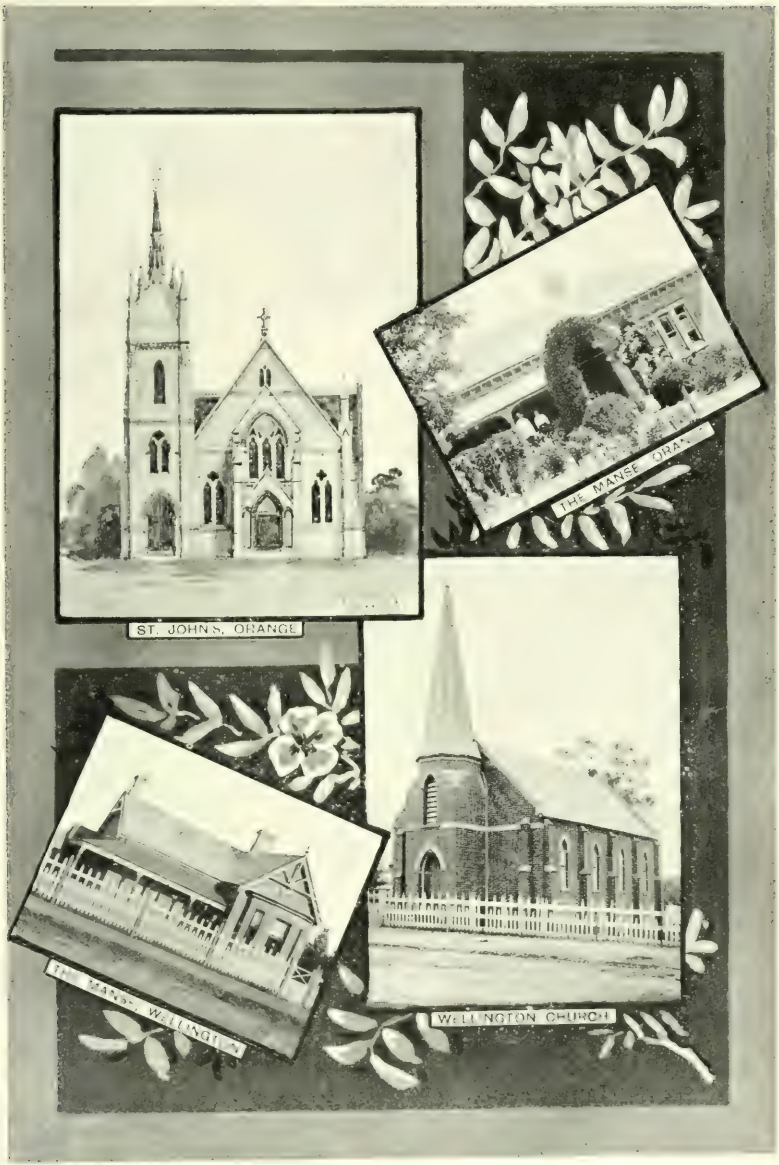
Warren was originally an out-station of the Dubbo charge, and did not come into existence as a separate parish till 1897, in which year the Rev. E. J. Thomson was inducted as the first minister. He was succeeded by the Rev. A. S. McCook, B.A., who was inducted in 1899, and, after an energetic and earnest ministry of five years, was translated to West Maitland in 1904. After a vacancy of twelve months the choice of the congregation fell upon the Rev. W. H. McCook, B.A., a younger brother of the former minister, who had just completed his course at the University and St. Andrew's Theological College. Warren is the centre of a large and rich pastoral district, which, however, during recent years has suffered greatly from drought. The parish is an extensive one, being about 100 miles in diameter; the preaching centres are far apart, which necessarily entails a great deal of travelling on the part of the minister. In Warren there is a valuable property of about 1½ acres, in

THREE CHURCHES, TWO MANSES, AND A SCHOOL HALL

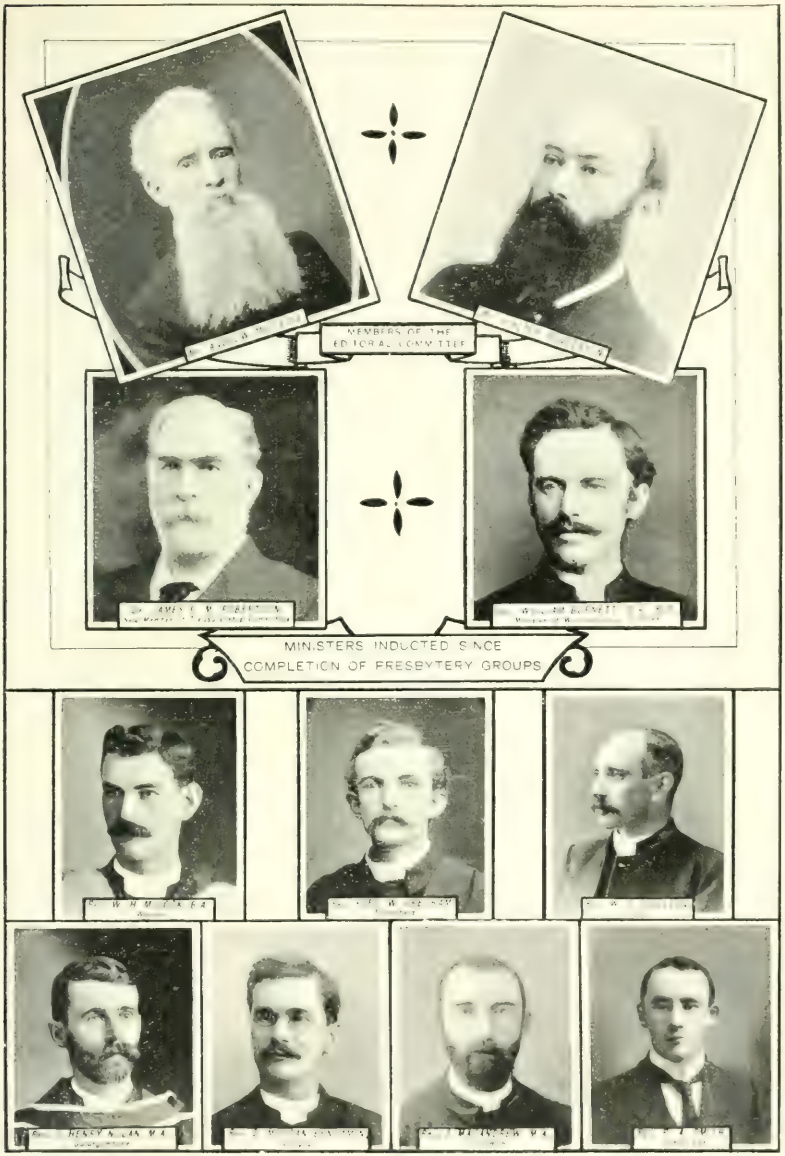
Plate



FIVE CHURCHES AND TWO MANSES



TWO CHURCHES AND TWO MANSES



PORTRAITS OF MINISTERS AND OFFICE-BEARERS

Plate 66

the centre of the town, originally acquired as a Government grant for church, manse, and school purposes. The church and manse are built of wood, and are both very neat and comfortable structures.

In addition to Warren, regular monthly services are held at Nevertire, Boundary Gate, Bullagreen, Bundilla, Collie, and Eenaweena. At Bullagreen there is a neat little wooden church, and funds are in hand for the erection of a church at Bundilla. The church at Collie is a Union one, while at Nevertire services are held, by arrangement, in the Church of England building. Haddon Rig station, owned by Mr. James Richmond, of Monzie Castle, Crieff, Scotland —through its manager, Mr. Charles Hunter —has always been a liberal supporter of the church: while a good friend has always been found in Mr. Henry Campbell of Eenaweena station. At Bullagreen the large families of Munro, McCalman, and McLeish are a tower of strength, as are also in their respective centres Messrs. D. M. Irving (Bundilla), S. Stewart (Glenburn), W. J. Pearse (Collie), and F. Bowman (Kulkine). For several years the duties of general secretary have been faithfully carried out by Mr. James Walker, manager of Gillendoon station, while for a similar period Mr. A. J. Campbell, Warren, has proved a most capable treasurer. No elders have yet been elected.

WELLINGTON.

In the early days occasional services were held in Wellington by the Rev. Colin Stewart, M.A., and subsequently regular services were for a time conducted by the Rev. John Thom, M.A. From various causes, chiefly the divided state of feeling among the Presbyterians, the Presbyterian Church of New South Wales found it difficult to maintain a settled agent there; in the absence of such, services were started by the Synod of Eastern Australia, and a site having been presented by Mr. J. A. Gardiner of Gobolion and £100 having been donated by him towards the building fund, a substantial brick church was erected and regular services were held for a time. As, however, the district was unable to maintain more than one minister, the Synod of Eastern Australia retired, and its property was transferred to the Presbyterian Church of New South Wales. The Rev. George Milne was inducted in 1898. Meanwhile, the site which had been granted by the Government for a Presbyterian church in Wellington was resumed on the plea that it had not been used for the purpose for which it had been granted, but, after a keen contest led by the Rev. George Milne, and the passing of a special

Act of Parliament, the site was recovered, and on it a handsome manse erected. The idea is, by-and-bye, to dispose of the present church and the site on which it stands, devoting the proceeds to the erection of a handsome church on the corner site adjoining the manse. The Rev. George Milne energetically worked Wellington for a number of years, and on his translation to Leichhardt was succeeded by the Rev. Joseph McDowell, the present minister, early in 1904, and the parish is prospering.

The following are the preaching stations outside Wellington:—Bodangora, Windora, Spicer's Creek, Ponto, Geurie, Neurea, Curra Creek, Yullundry, Cumnock, Molong, and Burrendong. Weatherboard churches have within a year been erected at Spicer's Creek (the cost subscribed and site given through the Centenary Fund), Windora, Burrendong and Wuuluman. At Molong we have a good church, and this town was at one time the centre of a Home Mission charge, and, as we go to press, a minister has been sent with excellent prospects of a strong parish being formed along with Cumnock and other centres. At Cumnock we have an excellent church and manse site, given by Mr. John Bruce with some money towards a church, in connection with the Centenary Fund.

Elders: Messrs. A. J. Polson (removed Dobroyde), D. McAlister (removed Nowra), A. Sharpe (removed Windsor), Donald Ross (Comobella), Alex. McLeod (Windora), J. Munro (Catombal), P. C. Trotter (Bodangora), John Bough (Wellington), and Colin Douglas (Ponto).

PRESBYTERY OF THE CLARENCE.

BALLINA.

The Ballina parish was formed in 1885, the Rev. Boswell Berry, M.A., being the first minister. After a peaceful and useful pastorate, Mr. Berry resigned on 30th September, 1889. On the 23rd November, 1892, the Rev. J. J. Thorp was inducted, demitting on 29th January, 1896. During Mr. Thorp's ministry a manse was built. The Rev. W. Walter Watts succeeded on 4th October, 1896, and did an excellent work. He resigned in March, 1903, and is now settled at Young. The Rev. James Gray is the present minister, having been inducted on 22nd July, 1903. The parish includes the following preaching centres: Ballina, Alstonville, Brooklet, Newrybar, Rous, Tintenbar, and McLean's Ridges, where services are regularly held. At Ballina there is both church and manse, and a nice church at Alstonville. There are two Presbyterian Sabbath schools in the parish, and two Union schools, and gratifying progress is being made.

ELDERS, past and present:—Messrs. George Pidding, Alstonville (deceased); William Duncan, Alstonville; W. H. Elvery, Alstonville; Alexander Robins, Rous; Isaac Thorburn, Rous; David Sharpe, Ballina (left); — Craig, Ballina (left); Hugh Gibson, Ballina; John Lang, Ballina; Ewin McDonald, Pearce's Creek (now of Clunes parish); and Alexander Bryce, Alstonville (left).

BELLINGER—ORARA.

This parish was formed in 1883, the first minister being the Rev. James Goudie, who remained till January, 1887. There are three church buildings—at Bellingen, Fernmount and Karanghi. At Bellingen there is also a manse. The Rev. T. D. Evans was inducted in September, 1896, resigning on grounds of health on 31st December, 1898. There are three Sabbath schools and eleven preaching centres, namely: Bellingen, Fernmount, Karanghi, Bellinger Heads, Raleigh, Coff's

Harbour, Dunvegan, Coramba, Nana Glen, Never Never, and North Arm. At the last-named centre a Presbyterian church is now being built. At Dunvegan and Never Never there are Union churches. The work is at present carried on by Agents of the Home Mission Committee, Mr. John Mitchell having had charge of the parish for three fruitful years, and for the past two years Mr. W. Ferries has been doing splendid work.

ELDERS:—Messrs. John Pollock and Hugh McInnes.

BYRON BAY.

Byron Bay came into existence as a Home Mission district about 1894. Mr. Wm. Dobbie occupied the field for some three years before it was recognised as a sanctioned charge. Services were thereafter maintained by agents of the Home Mission Committee, and visits were paid by the ministers of Lismore and Ballina. In March, 1901, the Rev. C. H. Hain—one of our own students—was inducted as first minister of Byron Bay. There is a neat church at Springvale, built on a site generously donated by Mr. George Baker; another at Byron Bay (where an excellent site was donated by Mr. George McClean), and a third at Mullumbimby. At Myocum there is a manse and twelve acres of glebe, given by Mr. George McClean and Mr. A. Macgregor. There are seven preaching stations, and the parish is in a healthy condition. The Rev. C. H. Hain accepted a call to Grenfell early in 1905, and the Rev. Richard Dill Macky was inducted in September, 1905.

PREACHING STATIONS:—Mullumbimby, Main Arm, Billinudgel, Myocum, Byron Bay, Bangalow, and Springvale.

ELDERS:—Messrs. James Davidson (Mullumbimby), Duncan Cameron (Springvale), and Andrew Moles (Eureka), session clerk.

CASINO.

The Rev. John Strang was minister of Woodburn till 1902, and to him belongs the credit of having included Casino as part of his wide parish, giving it regular services, and visiting with great diligence both the town and district. Before that, Casino had been a charge in connection with the Synod of Eastern Australia, who had a church and manse in the town. Things not prospering latterly, and the debt on both buildings proving irksome, after much hesitation the property was

handed over to the Presbyterian Church of New South Wales, along with the debt. Mr. Strang soon cleared the building of debt, and got together a good congregation. Towards the end of 1901 things had so developed that Casino, with Coraki and Codrington, were formed by the Presbytery of the Clarence into a new parish, and Mr. Strang accepted a call to become its first minister. With his usual activity, Mr. Strang at once pushed out, and supplied services to the growing district of Kyogle and new centres around. To help in developing this country he, after a while, got an assistant. In May, 1904, the Rev. J. Strang died, greatly regretted by all sections of the community. After several ministers had been heard, the Rev. David Allan, late of Young, was inducted on 12th October, 1904. Since then, things have progressed in the Church, as in the district, at a phenomenal rate, and Mr. Allan is full of work and plans for further extension. The present church is proving altogether too small, and it is intended to erect a new kirk at once, to cost about £2,000, and worthy of the Presbyterian Church in that important district. £255 is already in hand, and no canvass has yet been made. We have a small building at Tatham midway between Casino and Coraki—where a new church is to be built forthwith, nearly all the money having been provided. We have a fine church at Coraki, and some 8 acres of land. Coraki is a charming town, and, ere long, should be the centre of a new parish, along with Codrington.

ELDERS:—Messrs. Charles Cameron (clerk), W. G. Mackney, Dugald Cameron, James Lamont, Gavin Baillie, John Montgomery, and David McPhail.

CLUNES.

This parish was formed in 1899 by separating four preaching centres from Lismore and one from Byron Bay, and by adding another, Dunoon. There are six preaching centres, extending from Lismore to the Byron Bay parish, viz.: Clunes, Bexhill, Rosebank, Dunoon, Corndale, and Pearce's Creek. The latter centre was separated from Ballina parish and joined to Clunes in July, 1903. The Revs. J. H. Craig, M.A., and W. Gould-Taylor, F.L.S., occupied the field for a time, and did good work for the Home Mission Committee, the latter buying and presenting a site for a church at Bexhill. The parish, however, made but little growth until the Rev. M. Henry, M.A., was inducted in June, 1903, as its first settled minister. Since then, gratifying progress has been made, and a manse is about to be secured in Clunes, most of the money having been contributed.

GRAFTON.

In 1850 the Rev. John Gibson, formerly a Congregational minister, arrived in the colony with Dr. Lang and, having received an invitation to visit the Clarence River, became the first minister in that district. Losing his wife and three children by death, Mr. Gibson left the Clarence and removed to Balmain. He was succeeded in 1854 by the Rev. Robert Miller, formerly a missionary in Africa and in India, who died in 1855. The Revs. James Collins, James Niven (5th February, 1867, to November, 1870), William J. Cuthbert (who left about September, 1873), J. M. Innes (from May, 1874, to November, 1876), Allan Macdougall, M.A. (inducted 1877, demitted April, 1885), and Andrew Barron, M.A. (29th September, 1885, to May, 1898), were successively ministers of the parish, the present pastor, the Rev. Alex. Fraser, being inducted in February, 1899. The Presbyterian church in Grafton is well situated, on a corner site, and is a handsome structure, with accommodation for 400 worshippers. It is now free from debt, the event being celebrated by Thanksgiving Services, conducted in June, 1905, by the pastor and the Rev. Ronald G. Macintyre, B.D., of Woollahra. A considerable sum was donated through the Centenary Fund towards the church debt. There is an old, but habitable, manse. Grafton parish has ten preaching centres, in one of which, Upper Copmanhurst, is a neat weatherboard church. There are two Sabbath schools connected with the parish, both in a healthy condition. The pastor is pleased with the progress exhibited in all departments, and says the outlook is eminently hopeful. As regards the rise and development of Presbyterianism on the Clarence River, we find it stated that "the Rev. Allan McIntyre was inducted at Maitland to the charge at the Clarence River on Tuesday, 18th November, 1861. He remained in charge for two years. After him, the Revs. Alexander McIntyre and James McCulloch kept up services until their decease." These esteemed brethren, whose memory is still gratefully cherished, were all of them members of the original Synod of Eastern Australia. The Rev. Duncan McInnes was also a member of that Synod. He was called to the Lower Clarence, and, with Maclean as his headquarters, he still labours diligently and devotedly among those who look up to him with confidence and affection. He enjoys the reputation of being the longest settled minister on the North Coast.

Preaching Centres: Grafton, Upper Copmanhurst, Whiteman Creek, Eatonswill, Orara, Kangaroo Creek, Upper Kangaroo Creek, Nymboida, Blaxland Creek, and Ti Tree Creek.

Land and Buildings:—Grafton, nearly 3 acres—church and manse, brick buildings; school hall, wooden building. South Grafton

—land ¾ acre, no buildings. Copmanhurst—1½ acres, no buildings. Upper Copmanhurst—¼ acre, church.

ELDERS, past and present:—Messrs. James Henderson, John Philip Bender, Wm. J. Hyde, John McFarlane, Robert Young, Thomas George Hewitt, David Spalding, John Hay, James Burt, Duncan McGill, Thomas McIntosh, and Duncan McFarlane.

KYOGLE.

Services were begun by the late Rev. John Strang, of Casino, in July, 1902, and were held at the residence of Mr. Alex. Campbell, manager of Kyogle Station. The services at first were held on week nights, with an occasional Sabbath service. This was continued until summer of 1903, when, owing to Kyogle Estate being bought by a syndicate, and cut up into blocks for farming, a large number of which blocks were sold, the population so increased that the need of more services and of a church became apparent. In the spring of 1903 a building was begun, and, through the zealous labours of the Rev. J. Strang, was carried to a successful issue, and a church to accommodate about sixty people was completed, free of debt, on a block of land in the main street, given by the syndicate. In October of 1903 a mission agent (Mr. Wm. McClelland Inglis) was sent to Kyogle to work with the Rev. J. Strang, and regular services were begun in Kyogle church, and an effort made to establish preaching centres in the surrounding district. Mr. Inglis was succeeded by Mr. J. N. McGee, student, and weekly services were maintained in Kyogle and, at intervals of a month, at South Kyogle, Back Creek, and Lynch's Creek, and, at intervals of two months, at Grady's Creek and Eden Creek.

A further sale taking place in the spring of 1904 increased the population, and, as many of the settlers are from Victoria, our Church benefited largely. The syndicate at this time also gave an additional block of land for a manse, situated in one of the choicest positions in the township and only a couple of hundred yards from the main street. The value of the whole property held by the Church is: Block of land and church building, £340.

Although the present condition of the charge is not very prosperous, there is good material upon which to work, and the outlook is good. Mr. J. Payne Lewis is now in charge.

It is intended to bring the whole of the unworked territory, extending to the north-west to a distance of 65 miles, into touch at an early date, when monthly moonlight services will be established at Acacia Creek, Tooloom, Unumgar, and Roseberry.

LISMORE.

This charge was originally known as the Richmond River parish, and embraced the whole district known as the Richmond, the Brunswick, and the Tweed Rivers. The first headquarters (where the first church was built) was at Coraki. The first minister was the Rev. John Thom, M.A., who was, after a successful ministry, drowned through the capsizing of a boat on the Richmond on 2nd September, 1869. After a vacancy of over one year the charge was filled by the induction of the Rev. Daniel Blue, who made Lismore his headquarters, and commenced his work about the end of 1870. He was succeeded by the Rev. W. F. Fraser, M.A., in November, 1877. The Rev. R. Inglis, M.A., was inducted early in 1886; the Rev. W. F. Craigie on 21st October, 1891; the Rev. James Gray on 20th May, 1896; and the Rev. M. Kirkpatrick, B.A., on 17th February, 1904.

The first communion was celebrated in 1871, with five members.

The original charge has been divided into the following parishes, viz.:—Lismore, Woodburn, Ballina, The Tweed, Byron Bay, Clunes, Casino, and Kyogle.

PROPERTY:—The congregation at Lismore first worshipped in the Temperance Hall, then in the Protestant Hall, and has since the end of 1881 worshipped in their own building, a substantial brick church seated for 250. There is a fine manse, situated in one of the choicest positions in Lismore, the property having a value of about £2,500. A new allotment of land has just been purchased at a cost of £375, on which it is proposed to build a new church.

ELDERS:—The first Session was formed in December, 1872, by the induction of Mr. Samuel Gibson and ordination of Mr. Duncan McDonald. The following were inducted in the years given:—(1874) Messrs. John Miller, John Lang; (1880) James Barrie, Donald Munro, Peter McDonald, William Miller; (1886) James Baillie, William Munro, David Chisholm, Captain Robert White; (1890) the Rev. T. Osborne and Mr. James Jolly; (1892) Messrs. T. G. Hewitt, J. H. Smith; (1899) R. Jack, J. McA. Ross, Walter Wotherspoon; (1900) William McDonald; (1904) A. Jolly, P. Van Epen, R. F. Maze, J. Adams, G. Annand, E. Jones, and J. McKinnon. Messrs. John Millar, P. McDonald, Captain Robert White, Messrs. S. Gibson, Donald Munro, and D. McDonald have since been removed by death. The Rev. T. Osborne and Mr. T. G. Hewitt resigned, and Messrs. John Lang, William Miller, William Munro, David Chisholm, J. McA. Ross, J. H. Smith, and William McDonald have either left the district or been transferred to charges formed out of the original parish.

FOUR CHURCHES AND THREE MANSES

PRESBYTERIES OF THE HASTINGS AND THE CLARENCE

FIVE CHURCHES AND THREE MANSES

Plate 68

MINISTERIAL MEMBERS, 1904

Plate

Presbytery of the Clarence:—Revs. J. Greig, C. H. Hare, D. A[illegible], M. Harris, M.A., A. Fraser, M. [illegible], B.A., T. S. Neil, R. Cordiner, M.A., and J. B. Wilson, B.A.

Presbytery of Illawarra:—Revs. R. Miller, B.A., D. McLennan, J. Burgess, M.A., R. Inglis, M.A., D. M. Barnet, B.A., J. [illegible], and [illegible] W. Dymock.

FOUR CHURCHES AND FOUR MANSES

MACLEAN.

Formed in 1882, the first minister being the Rev. John Burgess, M.A., now of Kiama. The town and parish were then known as Rocky Mouth. Mr. Burgess met and overcame many difficulties and left a strong cause. He was followed in 1890 by the Rev. James S. Scott, afterwards of Inverell, and now of Hunter Baillie Church, Annandale. Both of these brethren will long be remembered by the congregation for their able and faithful work. The present minister, the Rev. T. Scott Neil, arrived from Scotland in 1899, and was inducted in November of that year. The only church property belonging to the congregation is in Maclean, where there is a comfortable church and an excellent manse, on a charming and commanding site, at the bend of the river. Services are held at Palmer's Island, Harwood, and Chatsworth in Union churches. There is a good Sunday School at Maclean, and the various congregational organizations are in healthy working order. Mr. Samuel McNaughtan has been treasurer of the parish since its inception.

ELDERS:— Messrs. Angus McInnes, Archibald Smith, John McLachlan, Andrew H. Garven, Donald Shearer, Dugald Macdonald, Benjamin Morrison, and William Hutton. The five last named form the present Session.

MIDDLE CLARENCE.

Formed in 1885, the Rev. A. Fraser, now of Grafton, being the first minister, remaining until February, 1889. He was succeeded, in May, 1892, by the Rev. Alexander McClinchie, now of Culcairn, who continued till March, 1894. There are three main centres: Ulmarra, Lawrence, and Cowper, in which service is held once every Lord's Day. Monthly services are also held at Tucabia Union Church and in King's Creek Hall. The district stretches for about twenty miles along the river.

There is a good church at Ulmarra, built and opened free of debt during the Rev. James Gray's pastorate Mr. Gray having succeeded Mr. McClinchie in August, 1894, and continuing until May, 1896.

At Cowper there is a good manse, built during the Rev. A. Fraser's pastorate, and a church, built during the ministry of the Rev. A. P. Cameron. It is a valuable property and free of debt. At Lawrence there is a church free of debt. There are Sabbath schools at Ulmarra and Lawrence, and throughout the district good work is being done among the young. The Rev. A. P. Cameron, B.A., an energetic and successful member of the native ministry, was inducted in September, 1896, ministering until May, 1902, when he became colleague and successor to his venerable father at Glen Innes. The Rev. Robert Cordiner, M.A.,

was inducted on 10th September, 1902, shortly after his arrival from Scotland, and is doing good work.

ELDERS:—Messrs. Robert Young, W. J. Leeson, D. Nicholson, and W. K. Watson.

The following ministers have laboured in this parish in connection with the Presbyterian Church of Eastern Australia:—The Revs. W. Grant, J. Finlayson, and W. Scott, their residence being at Brushgrove.

TWEED RIVER.

The Tweed parish represents the northern outpost of Presbyterianism in New South Wales. It embraces the territory watered by the Tweed River. The district is most picturesque, presenting a charming combination of river and mountain scenery. The land is very rich, and although the expense of clearing the heavy timber and thick bush is considerable, the task is readily undertaken by the selector in view of the wonderful fertility. On the lower portions of the river sugar cane is grown, and in the higher dairying is carried on, these, with corn growing, forming the staple industries of the district.

In the year 1884 the parish of the Tweed River was formed, and the Rev. J. A. R. Brotchie, M.A., inducted as first minister, in July, 1884. For seventeen years Mr. Brotchie laboured faithfully in this parish, encountering many difficulties and perils by land and river, and winning the affection of people of all denominations. Feeling the strain of incessant work in a very enervating climate, he resigned in 1901. In the year 1902 the Rev. J. Beith Wilson, B.A., was called and inducted. Under the ministry of Mr. Wilson considerable progress has been made, and a comfortable manse has been built and paid for. There are church buildings at Murwillumbah and Tumbulgum, and the parish is free of all debt. Sunday services are held at Murwillumbah, Tumbulgum, Tweed Heads, Cudgen, North Arm, Condong, Euengella, and Byangum. At Uki, Longreach, Dungigle, Bean Tree Crossing, and Duranbah occasional week night services are held. At Cudgen a service is held monthly amongst the South Sea Islanders—in a church erected by themselves—fifty of whom are on our communicants' roll. Religious instruction is given by the minister in most of the public schools of the district. There are three Sabbath schools and one mission school in the parish.

ELDERS: The Session consists of six elders, three of whom were ordained in 1903, and are as follows: Messrs. Thomas Campbell, A. Wess (clerk), J. G. Proudfoot, W. C. Smiles, A. C. Breillat, and W. J. McCallum.

WOODBURN.

Formed in 1883, the Rev. Alexander Dandie being the first minister. The preaching centres, in addition to Woodburn, are Wyrallah, Codrington, and Broadwater. The Rev. J. S. Scott was settled in 1887, being translated to Maclean in 1890. There is a large church building at Woodburn, built in 1889, and a good manse. The late Mrs. John Lang bequeathed £120 for the church organ. There are three Sabbath schools. The Rev. J. Strang did a splendid work as minister of this parish from 1893 to 1902, when having, by great energy and tact, worked up an excellent congregation at Casino, he recommended the Presbytery to divide the parish, which was done, Mr. Strang settling at Casino. The Rev. George Chalmers, B.A., succeeded Mr. Strang at Woodburn, and did well, until after a short ministry of two years he resigned for health reasons. The Rev. J. A. R. Perkins, B.A., was translated from Liverpool in July, 1905, and is the present pastor.

At first the parish had as centres Woodburn, Broadwater, Wardell, Plimlico, Coraki, and Codrington. Wardell and Plimlico afterwards were joined to Ballina. Later, when Casino became the centre of a new parish, Coraki and Codrington were given to Casino, and Wyrallah connected with Woodburn. There are churches at Coraki and Wyrallah.

ELDERS who have served the parish:—Messrs. James Lang, James McLaren, James Wyness, John Lang, and John Thomas; 1905—Messrs. A. McPherson and J. C. McKenzie.

PRESBYTERY OF GOULBURN.

BRAIDWOOD.

The early records of this parish are very faulty, so that we do not know when services were first held. About 1845 we read of the Rev. C. Eipper labouring there, before he went to the Paterson. After that, the Rev. William Ross, M.A., of Goulburn, visited Braidwood regularly for some years, conducting services and visiting the people. In 1854 the Rev. Wm. Purves, M.A.—who had gone to Scotland to bring out ministers to meet the spiritual needs of the crowds who had followed the discovery of gold in Australia -induced the Rev. Alexander S. Pennycook (born in 1817, in Edinburgh, and educated at that University), to come out to New South Wales as Chaplain of the Southern Goldfields. He was located at Braidwood, and supplied religious ordinances to that district and Araluen—which had then 20,000 inhabitants—for some years. At Braidwood he used to preach in the court-house, until the church (brick) was built about the year 1861. The first minister settled in Braidwood after the Union was the Rev. John Johnstone, who was pastor from December, 1865, till May, 1867. He was succeeded by the Rev. Henry Macready in 1868, who continued till 1872. The Rev. S. F. Mackenzie, M.A., was pastor from 1875 till 1894. During his pastorate a large manse and glebe of 60 acres were purchased. After him the Rev. T. W. Smythe was minister for two years, from 1895 to 1897. He was followed by the Rev. Charles Crane, B.A., from November, 1899, till 1900. Since the translation of Mr. Crane to Taralga the parish was supplied by Mr. Wm. Dobbie, until April, 1905. Mr. R. B Garner is now in charge.

The out stations are Major's Creek, Charleyong, Deua Junction, Jembaicumbene, Little River, Gingamona, Back Creek, Monga, Nerriga, Araluen, and Upper Araluen. There are churches at Little River (seating 100 and recently renovated); at Deua Junction; and at Major's Creek (seating 100).

ELDERS: Past: Messrs. Findlay McRae, James Aldcorn, S.M., Archibald McNaught, George Ross, senr., George Ross, Roderick McDonald, John Wallace, John Fraser, James Thompson Steel, Alexander McRae, and Charles Tulloch. Present: Messrs. James McDonald, William Cargill, and J. B. Cargill.

GOULBURN.

Presbyterian services were started in Goulburn by the Rev. William Hamilton in the year 1837. In 1845 Mr. Hamilton resigned, travelled with his family to Victoria, and obtained a settlement there. The Rev. William Ross, M.A., succeeded Mr. Hamilton in 1846, and died in 1869, during his tenure of the office of Moderator of the General Assembly. Mr. Ross's parish included the present parishes of Braidwood, Queanbeyan, part of Cooma parish, Yass, and beyond. He was a great traveller, and was very highly respected by all classes and denominations. He was followed by the Rev. S. F. Mackenzie, M.A., who ministered for five years. After him, in 1876, the congregation called the Rev. A. M. Tait, who for twenty years discharged the duties of the pastorate with faithfulness, until failing health compelled him to retire. Mr. Tait died on 5th November, 1902. The Rev. G. D. Buchanan, after a brief ministry of one year, was declared no longer a minister of the Church. The present minister is the Rev. Alexander M. Gauld, translated from Orange to Goulburn in August, 1901, under whom the parish is prospering greatly. In addition to ordinary parish work, Mr. Gauld discharges the duties of Presbyterian Chaplain to the Gaol and the Hospital for the Insane.

There is a substantial brick church, named St. Andrew's, an excellent manse, and ample school accommodation. The out-stations in which stated services are held are Tarlo and Marulan, and at both places we have good stone churches.

In the year 1886 a second congregation was started in Goulburn, under the title of "Trinity Church." The first minister was the Rev. David Allen, who was inducted in the same year, and translated to Deniliquin in 1889. He was succeeded by the Rev. Francis Slade, late minister of Silverton, London, who was inducted on 18th June, 1890, but resigned in August, 1891. The Rev. Joseph Fulton—just arrived from the North of Ireland—took charge in January, 1892, and was inducted in September of that year, resigning in August, 1895, on accepting the position of Assistant to the Rev. Dr. Gilchrist at Paddington. In 1897 Trinity was amalgamated with St. Andrews.

ELDERS :—The following have served in the Eldership, the dates being those of their ordination: —Messrs. Andrew Turnbull and David L. Waugh (1838), Robert Waugh (1841), James Johnson and Alexander McDonald (1860), John McCallum, Josiah Edwards, James Farquhar, H. S. Clarke (1876), F. M. Charteris, James Simons, John Cochrane, Henry Hunter, Herbert Charles (1880), Adam Forsyth, John J. Grant, Daniel Edwards (1897), Edward C. Bryden, J. Imlay Forsyth, John Miles, and W. G. Donald (1900).

QUEANBEYAN AND GUNDAROO.

In the early days occasional services were supplied by the ministers of Goulburn and Braidwood, in addition to such as could be given by ministers of the Church of England and of the Wesleyan Church. In 1855 the Affleck family arrived in the Gundaroo district, and through their influence a movement was started for securing more frequent services for the Presbyterian Church. About the year 1860 the Synod of New South Wales sent up the Rev. William F. Reid, son of the Rev. John Reid, and he occupied the field for several years. The original place of meeting in Gundaroo was of a very primitive description, but about 1865 the present church was opened, though Mr. Reid had left before the opening took place. Mr. Reid was succeeded by the Rev. James Martin, who demitted his charge in 1867. The Rev. William Mackenzie, M.A., followed, and supplied for a year. The Gundaroo church was the first built in the Queanbeyan district. It was followed by churches at Canberra, Bungendore, and Queanbeyan. There is at Queanbeyan a substantial and attractive-looking church and a commodious manse. After the departure of Mr. Martin the district was without a settled minister for some two years, being supplied by catechists. In 1875 the Rev. G. L. Nairn was inducted. He was followed in 1881 by the Rev. R. A. Steel, M.A., who for the period of seventeen years laboured with much self-denying zeal until translated to Campbelltown. During Mr. Steel's pastorate the handsome manse was built and paid for. Most of the old families —the Mortons, McDonalds, and MacKellars— are gone, several of the McKeahnie family are in parts of the district, and of the Affleck family only Mr. John Affleck now remains in the parish. Mr. William Affleck, ex-M.L.A., though now residing at Strathfield, continues to take a lively interest in the spiritual welfare of the parish. Mr. J. E. Moffatt, an agent of the Home Mission Committee, laboured for a time in the district, followed by the Rev. W. Michael Smith, M.A., for three years. A call has just been given (October, 1905) to the Rev. E. S. Henderson.

ELDERS: Messrs. Arthur Affleck and Charles McKeahnie were the first elders we know of, and both are deceased. Mr. Charles Ross was also an elder. In 1889 Messrs. William Affleck (for years M.L.A. for Yass) and Mr. Robert Kilby were ordained, and are still in office. Mr. Arthur Affleck was Assembly Elder every year until his death, when his son was elected in his place and is well known in the Church Courts.

TARALGA.

Before any minister was settled in Taralga, occasional visits were paid to it, from the year 1845, by the Rev. William Hamilton, of Goulburn, who, in 1848, was followed by the Rev. William Ross, M.A., services being held at Harapool, the residence of the late Mr. Ross, elder. The Rev. Adam Gordon was the first minister settled in Taralga, his induction taking place in 1866. He was followed by the Rev. J. H. Archibald, who was minister from 1875 till 1877. The Rev. Theodore Osborne was inducted in 1878 and demitted in 1883. The Rev. James Gray followed in 1884, and remained till 1894, being greatly esteemed. The Rev. Robert Inglis, M.A., was in charge of the parish from 1894 till 1899, and did excellent work. The Rev. Charles Crane, B.A., was inducted in February, 1900, and is still the esteemed pastor.

The church is a substantial building of rubble stones, and seated for about one hundred and fifty. There is a manse, but no glebe and no school-hall. The out-stations are Crookwell, Gullen, Laggan, Chatsbury, Yalbraith, at each of which, except Gullen, we have church property. The parish is large, but is well organised and vigorously and successfully worked by Mr. Crane. Crookwell is becoming a very important centre, and, by-and-bye, will have to be the centre of a separate parish.

The first ELDERS were Messrs. Donald Ross and John Cameron; then John Cameron, jun., John Mowatt, William Keith, John L. McKenzie, and Charles Ross.

YASS.

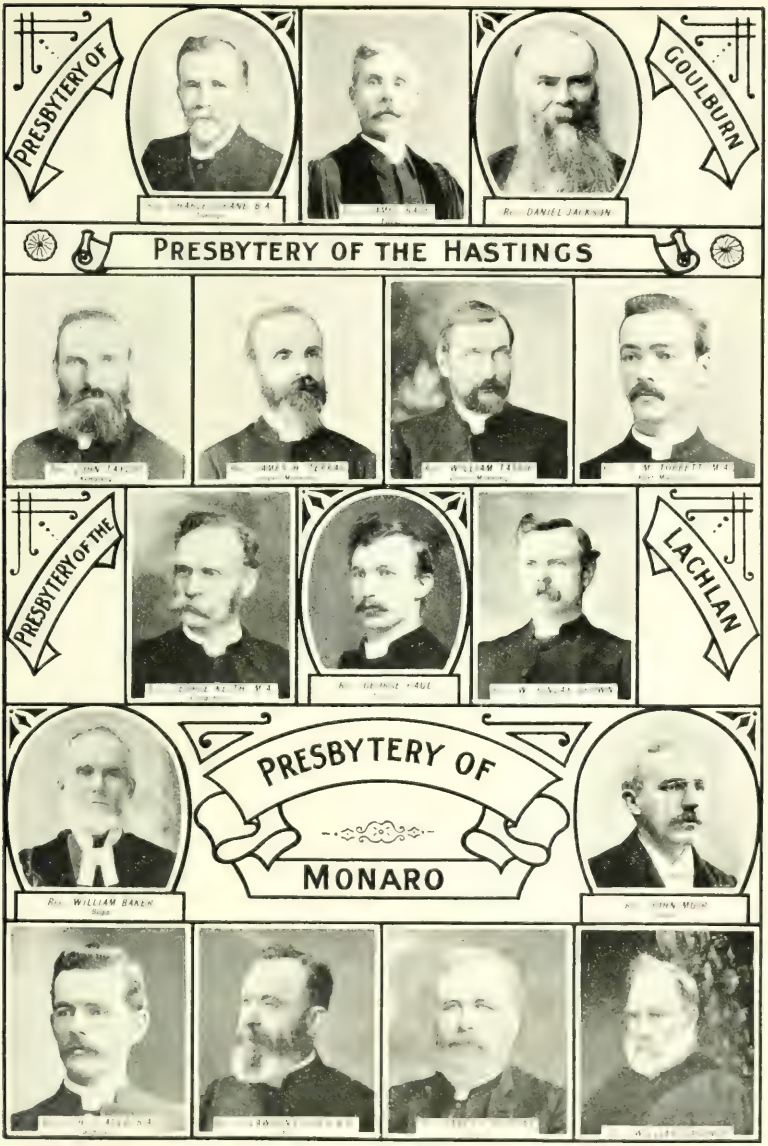
Yass, which came into existence as a separate charge after the Union in 1865, was in its early days faithfully ministered to by the Rev. W. Ritchie until his death. His widow, son and daughter-in-law also did much to advance the cause of Christ and our Church at Yass. The Rev. John Gibson, the first minister inducted here, remained from 1866 till 1874. After him the Rev. William Gardner held the

pastorate from November, 1874, till February, 1875. The Rev. Robert Jackson, M.A., was settled in 1880, and remained till 1884, when he was followed by the Rev. S. T. Dickinson, inducted in 1885, and translated to Gladesville in 1890. The Rev. Daniel Jackson was inducted in 1891. Failing health constrained him to retire after a ten years' ministry, and the Rev. James Barr (called from Queensland), was inducted in November, 1902, and has just (August, 1905) been translated to Hobart, Tasmania.

There is a venerable brick church, capable of seating two hundred, and a beautifully-situated manse, with thirty-seven acres attached. There is no school hall. A new church is needed, and is now about to be erected, at a cost of £950, £464 having been raised for that purpose by the Commissioner of Assembly through the Centenary Fund. The contract has just been let for the building (October, 1905).

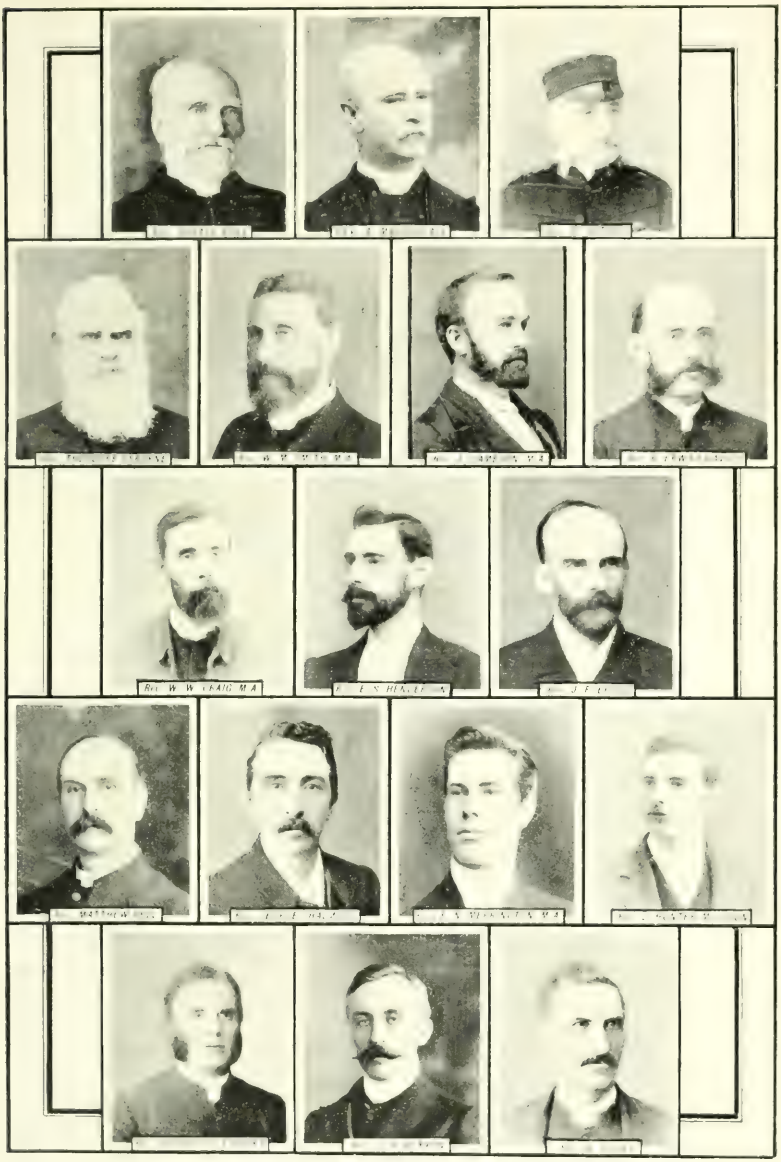
The out-stations are Murrumbateman, Blackburn, Bookham, Wargeila, Bango, and Bowning.

ELDERS since formation of parish:—Messrs. Matthew Armour, Hugh Vallance, William McBean, George Mair, A. W. Thomson, C. H. Thomson, Alexander Armour, Alexander McBean, George Weir, and Andrew Macintosh.



MINISTERIAL MEMBERS, 1904

Plate 71



MINISTERS NOT IN CHARGE OF PARISHES, AUGUST 1905

PRESBYTERY OF THE HASTINGS.

The Presbytery of the Hastings was erected by the General Assembly on 10th March, 1894. Before this date the ministers of the Macleay, Hastings, and Manning Rivers were not satisfied with their presbyterial position, inasmuch as they found it to be almost impossible for them to attend their respective presbyteries—the Clarence and the Hunter. The Upper and Lower Manning Sessions thereupon agreed to petition the General Assembly that they should be disjoined from the Hunter and joined to the Sydney Presbytery. Almost simultaneously, the Kempsey (Macleay) and Port Macquarie (Hastings) Sessions were asking to be disjoined from the Clarence. This state of matters being discovered, it was resolved to withdraw the first petitions and send in a new one asking for the erection of a new presbytery, to consist of the charges of Kempsey, Port Macquarie, Lower Manning, and Upper Manning. To these have now been added the two new mission stations —Nambucca on the north, and Gloucester and Barrington on the south. The original members of presbytery were: The Revs. Charles Crane, B.A.[6] (moderator), James H. Terras (clerk), Hugh S. Buntine, and John Taylor.

BARRINGTON AND GLOUCESTER.

The Gloucester River formed originally part of the Dungog charge, but it was found impossible to work it from that centre, and occasional services were supplied until better provision could be made. For some years the Rev. J. H. Terras has visited Gloucester and neighbourhood, and supplied services, from Wingham. A syndicate having been formed about the year 1893 for the purchase of the Australian Agricultural Company's land in and for miles around Gloucester, the attention of the Home Mission Committee was drawn to the district. They received the gift of a site for a church in the projected township of Stratford, and bought another in Gloucester, towards which £25 was given by the syndicate, and steps were taken to have a minister settled. The Gloucester people were desirous of having a minister resident among them, but it was necessary that the farmers on the Barrington River who are mostly Presbyterians—should work with them to maintain him.

The older people there were of the Free Church and averse to the Union, but the younger people were willing to join in the effort to get a minister on the Gloucester and Barrington Rivers. Mr. and Mrs. John Higgins offered to supply accommodation for the minister. Mr. Thomas Laurie offered a site for a church. Mr. A. T. Laurie engaged to provide a horse for the minister, and several of the young people expressed their willingness to act as collectors for the Sustentation Fund. At length, it was arranged that the new parish should include the Gloucester, Barrington, Rawdon, Bowman, and Little Manning Rivers —the preaching places being Rawdon Vale, Maudville, Berrico, Copeland, Barrington, Bowman and Gloucester. The parish is about 36 miles in length. There are eight Sabbath schools now organised, so that every child is within easy access of a school. Eight public schools are also regularly visited by our minister. The Rev. Donald Ross, sent by the Home Mission Committee, began work in the new parish on Sabbath, January 1st, 1904, by conducting service in the house of a namesake, Mr. Donald Ross. Mr. Ross—who can preach in Gaelic—received a cordial welcome from the people, and his impression is that the new parish will prove a satisfactory and promising field of labour. The North Coast Railway will in a few years be running through the Estate, and the little town of Gloucester, which will be the headquarters of this charge, will eventually be a place of importance.

KEMPSEY.

Originated in 1883, as the result of a visit from the Rev. J. M. Ross. Services had been held for years before that, but the first minister settled was the Rev. Matthew Bell, ordained and inducted in 1884, and three years after translated to Urana. The Rev. John Taylor, formerly of Eskbank, succeeded him in June, 1888, and still continues minister. There is at Kempsey a beautiful brick church, seated for two hundred and fifty, and a good brick manse, also a commodious wooden schoolroom, erected in 1901.

At Frederickton and at Stony Creek there are comfortable wooden churches, and church sites are available at West Kempsey and Gladstone. Services are conducted at Kempsey every Sabbath evening, and on alternate Sabbath mornings, and at other times at Frederickton, Rola Creek, Clybucca, and Stony Creek. The parish and Sunday schools are in a flourishing condition.

The first ELDERS were elected in October, 1888, viz. :—Messrs. George Henderson, Adam Johnston (died September, 1905), and James Williams. In 1894 Mr. Johnston was transferred to Port Macquarie. Mr. Henderson died in 1898. In 1903 the following elders were

ordained:—Messrs. John Bryson, James Campbell, and James L. Grant. The parish belonged to the Presbytery of the Clarence until the Presbytery of the Hastings was formed.

THE MANNING RIVER.

At the time of the Union in 1865 the Rev. William Dron was labouring on the Manning River as an ordained missionary, in connection with the General Synod of the Presbyterian Church in New South Wales; but shortly thereafter he left for Dublin. The Rev. Dr. Grant, of Shoalhaven, paid a visit to the district and encouraged the hearts of the people, until, in the following year, the Rev. J. S. Laing (now Dr. Laing) was translated from Scone and Aberdeen on the Upper Hunter to the Manning, continuing to work the whole district till 1874, when he was translated to Muswellbrook. He was succeeded by the Rev. John Bannatyne, who came from New Zealand and was inducted in 1875. It soon became evident that the district was altogether too large to be worked by one man. It was accordingly divided into two parishes, the Lower Manning and the Upper Manning.

THE LOWER MANNING.

The Rev. J. Bannatyne continued to labour on the Lower Manning until age and infirmity constrained him to retire, after having earned for himself a good degree as a faithful and much esteemed minister. He still survives and extends what help he can. In 1890 Mr. Bannatyne was succeeded by the Rev. Charles Crane, B.A. Mr. Crane demitted in 1896, and was succeeded in December, 1897, by the Rev. William Tassie, the present minister. The property consists of a substantial brick church and comfortable manse in Taree, both built during the pastorate of Dr. Laing. There are weatherboard churches at Cundletown and Harrington, and a site has been secured at Coopernook. The parish is well organised and in a prosperous condition.

Preaching Stations:—Tinonee, Taree, Cundletown, Oxley Island, Jones Island, Coopernook, Harrington, Moorland, and Failford.

Elders:—First Session: Ordained 1867—Messrs. John Cameron (died 1874), Joseph Robinson (Upper Manning), and Samuel Gibson (resigned 1871); 1868—Thomas Gibson (Upper Manning), George Weatherley (resigned 1875), James Campbell (died 1879); 1873—Andrew Dorward (died 1904); 1876—Duncan Cameron (resigned 1904) and Robert Symes (resigned 1886). Session at division of charge, in 1883: Messrs. Andrew Dorward and R. Symes; 1888—D. McDonald (resigned 1897), R. Churchill (resigned 1889), and L. A. McDougall; 1902—W. Armstrong, W. Thomson, and J. C. Dorward.

THE UPPER MANNING.

The movement for the erection of the Upper Manning into a separate charge received an impulse from a visit of the Rev. J. M. Ross. There were good people on the Upper Manning waiting and praying for a minister, as the aged Simeon waited for the consolation of Israel. Among them was Mr. Thomas Gibson, a devout man and prominent among them in his desire to obtain the blessing of more frequent services. With tears in his eyes he entreated Mr. Ross to send a minister to them. In reply to this pathetic appeal, within a week a minister was sent, the Rev. David Allan, the first settled on the Upper Manning. Mr. Gibson had the satisfaction of taking part in Mr. Allan's first service at Ashlea, on 26th August, 1883; but, sad to tell, both he and his wife were killed through a buggy accident on their way home from the service. Mr. Gibson's descendants form a goodly company, and they worthily sustain the reputation of the family for piety and Christian worth.

During Mr. Allan's pastorate of two years (1883-1885) a neat brick manse was built. The Rev. W. Anson Smith was in May, 1886, inducted as Mr. Allan's successor. During his pastorate a plank church was erected at Kimbriki. For many years the late Mr. Joseph Andrews conducted services regularly at Woodside. Mr. Andrews had taken theological classes in the Old Country, but came out here as a schoolmaster, at Dr. Lang's suggestion.

In January, 1892, the Rev. J. H. Terras, who had been translated from Tumberumba to Greta, was translated from Greta to the Upper Manning. The stamp of people may be judged from one amusing incident in his reception. He was taken as a candidate to preach at Woodside. Mr. R. Andrews, Maryville, who was aged and deaf, was present. Mr. Terras preached as loudly as he thought prudent, and as the people retired, he said to Mr. Andrews, "I hope you heard me." "Never heard a word," was the blunt response. "Oh! I'm sorry for that." "Ye needna be sorry; if I had heard you, I mightn't ha' liked you!" Since the settlement of Mr. Terras substantial and neat weather-board churches have been built at Wingham and Krambach, and the manse debt has been cleared off. The manse has been enlarged and the necessary outbuildings added. There is a church at Ashlea, and a Union church at Woodside. The centre of the parish is at Wingham, and there are, besides, eighteen preaching centres, some at a distance of from sixty to seventy miles. Verily, Mr. Terras has ample scope for his energies.

THE PREACHING CENTRES are:—Wingham, Ashlea, Woodside, Kimbriki, Krambach, Cucumbark, Killawarra, Bo Bo, Bobin, Killabakh Creek, Cedar Party Creek, Wherral Flat, Glen Lewis, Callaghan's Creek, Kauthi, Giro, Nowendoc, Cooplacurripa, and No. 1.

PROPERTIES: Wingham: About half an acre in Farquhar Street, purchased from Government in 1894; on this the church is built. About three acres in Woodside Road, presented by the late Mr. Robert Andrews, Maryville; on this is the manse. Ashlea: An acre of land, presented by Mr. James McPherson; on this is the church. Kimbriki: An acre, presented by Mr. Alexander Beattie; on this is the church. Krambach: An acre on North Coast Road, presented by Mr. Thomas Paterson; on this is the church. Bobin: An acre, bought from Government in 1903; on this the church will probably be built this year. No debt on the properties.

ELDERS:—When the Manning was divided, in August, 1883, the elders on the upper part of the river were:—Mr. Thomas Gibson, senr., who died as mentioned in the report; Mr. George Robinson, senr., who died in 1885; and Mr. Duncan Cameron, who still survives and works in the congregation, although he resigned office in 1891, he then residing on the Lower Manning. In 1887 Messrs. George McDonald (left the district the following year), Thomas Broomfield (resigned 1891, but is still an earnest member of the congregation), and William Gibson, were ordained. In 1892 Mr. George Robertson was ordained, but he died in 1904. The present session is a grand one; the members, though not rich, are true as steel. They are six in number, and may be divided into two bands: three ripe in years and experience—Messrs. William Gibson (ordained 1887), Archibald Gibson (ordained 1892), and Robert Broomfield (ordained 1895); and three younger but devoted men, who were ordained in 1902—Messrs. David Bell, George Andrews, and John Davy.

NAMBUCCA.

The Presbyterians on this river, who had hitherto been in connection with the Synod of Eastern Australia, were admitted in July, 1900, with their minister, the Rev. W. H. Marshall, into the Presbyterian Church of New South Wales. Mr. Marshall resigned soon afterwards, and was subsequently settled at Tumut. Since then, the parish has been supplied by Home Mission Agents. Mr. C. F. McAlpine is now in charge. There are weather-board churches at Macksville, Nambucca Heads, Bowraville, and Central Taylor's Arm the last named having been built recently. Services are also held regularly at the following preaching centres:—Nambucca Heads, Bowraville, Macksville, Argent's Hill, Simpson's Ridge, Burrapine, Central Taylor's Arm, Lower Taylor's Arm (Union Hall), Lower Taylor's Arm (Welsh's), Warrell Creek, and Deep Creek.

PORT MACQUARIE.

This is a very old parish, and dates as far back as the year 1840. In 1841 the church and manse were erected substantially of brick. The church was built in the old-fashioned style, with box pews and a high pulpit with canopy. In 1890 it was found that certain repairs were necessary, and, instead of having these effected, the congregation had the church pulled down and a new one erected out of the material of the old. The vestry and the manse remain as originally built. In the parish there are three other Presbyterian churches (at Huntingdon, Wauchope and Kendall), in addition to several Union churches. The Rev. Wm. Purves was the first minister and came to the district in 1840. He carried on work for about eight years, and was succeeded by the Revs. Wm. McKee and Edward Holland. The Rev. John Ayling was the first to be inducted, in 1871, and demitted the charge in 1873. Afterwards Mr. Hugh Hossack, catechist, took up the work and remained until shortly before the arrival of the Rev. Robert Davidson from Scotland. The latter was inducted on 23rd March, 1884, and remained until 30th June, 1893, when, on account of ill health, he demitted. He was succeeded by the Rev. H. S. Buntine, who was inducted on 22nd November, 1893, and remained until August, 1901, when he was translated to St. Mary's. The present minister, the Rev. G. M. Torbett, M.A., was inducted on 2nd September, 1903. The preaching stations are:—Port Macquarie, Upper Plains, Lower Plains, Telegraph Point, Wauchope, Beechwood, Huntingdon, Bulli, Ellenborough, Yarras, Comboyne, Lorne, Kendall, and Laurieton.

No organs are used or hymns sung at Huntingdon and Beechwood, a precentor raising the tunes. The singing is most hearty and good. These congregations sit to sing and stand to pray as in the old times in Scotland. In this parish are several loyal and earnest old Presbyterian families who stand by old usages and love dearly and serve faithfully the venerable Church of their fathers. Steps are being taken now to provide an assistant for the minister, so that the number of services may be increased.

ELDERS :—We have not been able to get the names of the elders during the early years, but the present Kirk Session consists of Messrs. Robert Davidson, M.L.A., Wm. Lindsay, and Adam Johnston.

PRESBYTERY OF THE HAWKESBURY.

BLACKHEATH AND MOUNT VICTORIA.

Formed into a parish, with Mount Victoria on the one hand and Wentworth Falls on the other, in the year 1900. The Rev. H. Stewart Anderson, M.A., acted as pastor for some time, as an agent of the Home Mission Committee. In October, 1903, the Rev. Wilfred J. Holt, M.A., shortly after license on leaving our Divinity Hall, was inducted as first settled minister. Considerable progress has been made. The parish is not without its drawbacks. The question of how best to provide Presbyterian services for residents on the Blue Mountains has been found to be one of no small difficulty. For a few months in summer, large congregations of Sydney visitors can be got at different points along the railway line, but in winter the congregations are very small. The present arrangements for working the field partake largely of a temporary character. Future adjustments and adaptations to circumstances may be looked for. There is a well-designed church at Blackheath, and a site for a manse. Regular services are held at Mount Victoria and Medlow Bath. Leura and Wentworth Falls, having become a parish separate from Blackheath, called the Rev. R. A. Redmond, B A., late of Ireland, who was inducted in February, 1904. The Rev. W. J. Holt, M.A., having been called to St. Mary's, was inducted into that parish in August, 1905.

ELDER :—Mr. Robert Carrick.

CAMPBELLTOWN.

Campbelltown was one of the earliest of our country parishes. In 1837 Presbyterian services were initiated in the Court House by the Rev. Hugh R. Gilchrist. About 1840 a substantial brick church was erected, and soon thereafter a school and teacher's residence. In 1852 Mr. Gilchrist died, greatly mourned. To his memory a handsome mural monument was placed in the church by his sister. In 1853 the Rev. William McKee was inducted, and he was succeeded in 1867 by the Rev. Edward Holland. After his retirement the

congregation was for a time without the services of a settled minister, and students of theology, Messrs. Robert Steel, B.A., and R. Jackson, B.A., and others, conducted services. Encouraged by the bequest of a farm by the late Mr. Richard Stewart—secured at the suggestion of the Rev. Robert Steel, M.A., then of Moss Vale—a call was addressed to the Rev. David Moore, B.A., who ministered with much acceptance from 1881 to 1897. During the early part of Mr. Moore's pastorate an admirable brick manse was built, the foundation stone being laid by Mrs Moore; a porch was added to the church, and subsequently beautiful memorial windows were placed in it in memory of the much-loved departed sons of the minister—Messrs. W. L. Moore, M.A., and D. C. Moore, B.A. In 1897 Mr. Moore attained his jubilee, which was celebrated amid many gratifying demonstrations of the esteem in which he was held. Advancing age having suggested the wisdom of retiring from active service, Mr. Moore applied for leave to have a colleague and successor, and the Rev. Robert Steel, M.A., the present pastor, was unanimously chosen, and inducted in July, 1897.

Elders:—It is interesting to note that of the elders who have held office from time to time, the late Mr. William Graham, Messrs. Alexander Munro, Lachlan Grant, James King, Joseph Swann, and Peter Kershler, some were born in the parish in the forties, received their early education in the Presbyterian denominational school, and won the respect of their fellows. The last named elder (Mr. Peter Kershler) has with much devotion and almost unfailing regularity occupied the same seat in the church at services for nearly fifty years, has repeatedly represented the parish in the General Assembly, and in his old age is hearty, and devoutly attached to his Church.

EBENEZER AND PITT TOWN.

The first Presbyterian church in the Hawkesbury district—the first, indeed, in Australasia, as elsewhere stated—was the church at Portland Head, called Ebenezer. It was built in 1808 and enlarged in 1817. The first ordained minister who officiated in it was Dr. Lang. Mention is also made of the Revs. Purdie and J. McGarvie as having officiated; but the first settled minister was the Rev. John Cleland, M.A., who died 11th March, 1839. His tomb is in Ebenezer churchyard. He was succeeded by the Rev. George MacFie, who arrived with Dr. Lang in the ship *Portland* in 1837. After some two years spent in the southern part of the colony, Mr. MacFie was duly inducted into the parish of Portland Head and Pitt Town. He continued to labour with much zeal

MINISTERIAL MEMBERS, 1905

Plate .

PRESBYTERY OF THE HAWKESBURY

CHURCHES AND MANSES

Plate 74

and acceptance for many years. In 1867 occurred what is known as the "big flood." The flood went through the manse and caused such devastation as to render it uninhabitable. The flood burst into the house at a very inopportune time the wedding day of one of the daughters of the manse. There was time to tie the knot and nothing more, when the rapidly rising flood rushed in and swallowed up the wedding breakfast. Through an attic window the bride and bridegroom were got out into a boat, and in these romantic circumstances the young couple were launched on the *mare magnum* of matrimony. In this flood, Mr. MacFie lost all his books—a great loss—and soon after this, having now reached an advanced age, he retired and left the district. He died in 1869, and was succeeded by the Rev. David Moore, B.A., translated from Windsor, who laboured faithfully for fourteen years, when he was called to Campbelltown. After him, the Rev. Patrick Fitzgerald, as minister of Windsor, worked the district of Pitt Town and Ebenezer, : but this arrangement not proving satisfactory, Mr. Fitzgerald resigned the oversight of Pitt Town, and restricted himself to Windsor. In 1883 the Rev. John Fowlie, recently arrived from Scotland, received a call to Pitt Town ; but, after a stay of two years—from March, 1883, to March, 1885—he returned to Scotland, and was succeeded by the Rev. John Ayling, inducted 22nd July, 1885, who continued minister of the united parish till his death in 1897. He was followed by the Rev. Robert Edgar, inducted 8th September, 1897, who did faithful work until early in 1905, when he resigned.

During the pastorate of Rev. George MacFie the neat stone church at Pitt Town was built ; and during Mr. Fowlie's pastorate a new brick manse was erected. The old manse, with the twenty-seven acres of excellent land attached, is let as a farm, and another larger farm, of fifty acres, given by Mr. Wm. Hall, Percy Place, belongs to the congregation. From these sources a very helpful supplement to the minister's income is derived. The congregations are both in a flourishing condition.

Elders: Messrs. Andrew Johnston, Thomas Arndell, senr., James Bligh Johnston, senr., and William Johnston. Present Session : Messrs. Thomas Arndell, Albert W. Arndell, and Archibald G. Turnbull.

WINDSOR.

After Ebenezer, the next church built on the Hawkesbury was at Windsor, in the year 1843, but the charge had been originated seven years before, viz., in 1836, when services were held in the Court House. The first minister labouring in the parish was the Rev. Dr. Fullerton,

who conducted services also in Richmond. The Rev. Matthew Adam, a licentiate of the Synod of New South Wales, was ordained in 1839 as the minister of Windsor, and preached in the Court House every Sabbath afternoon until the church was built. He, too, carried on his ministry in Richmond as well as in Windsor, and he continued to labour with much acceptance in the district till his death in 1863, greatly lamented. We regret that no portrait of Mr. Adam is extant.

Mr. Adam was succeeded by the Rev. David Moore, B.A., and when he was translated, first to Pitt Town and thereafter to Campbelltown, he was followed by the Rev. P. Fitzgerald, who retired in 1895, when he went to live first at Waverley and then in New Zealand, where he died. In December, 1896, the Rev. C. A. White, B.A., was inducted. During Mr. Fitzgerald's pastorate a new station was opened at Riverstone, and a neat church built there. During Mr. White's pastorate the Windsor church was renovated and a church built at Marsden Park. In August, 1900, Mr. White was translated to Wollongong, and in December the Rev. Alexander Dandie was translated from Tumut to Windsor, and is the present minister. During Mr. Dandie's pastorate a suitable manse has been added to the property, the bulk of the purchase money having been contributed through the Centenary Thanksgiving Fund, Miss Dick giving 200 guineas. The parish is in a healthy condition.

List of ELDERS from the initiation of the Windsor parish:—Messrs. Robert Dick, George Robert Cadell, George Walker (all deceased), Hon. William Walker, M.L.C., Messrs. George Robertson, John Montgomery, Robert Cruikshank, William Lobb, Henry Saundercock, and William John Gibson.

RICHMOND AND KURRAJONG.

In the early days of the colony Richmond was worked in connection with Windsor. The Revs. Dr. Fullerton and Matthew Adam held services in Richmond before the church was erected. In 1845 the church built by the late George Bowman, M.L.A., at his own expense, was opened. The Disruption of the Church of Scotland had taken place two years previously. The Colonial Disruption and the formation of the Synod of Eastern Australia did not take place till 1846. Mr. Bowman's sympathies were with the Free Church, and the church he had built was meant to be a Free Church, and he desired that it should be occupied by a Free Church minister. As the Rev. Matthew Adam adhered to the Synod of Australia, in connection with

the Established Church of Scotland, he declined to preach in the church, and continued for a number of years to hold a service in the Wesleyan Chapel. Mr. Bowman applied to the Synod of Eastern Australia for a minister to occupy the church, and the Rev. William Lumsdaine, who had just been licensed, was sent to supply and was in due time called and inducted as the first minister of Richmond parish. After a time, Mr. Adam retired and confined his ministrations to Windsor, in accordance with the wishes of the congregation there. Mr. Lumsdaine proved an energetic and acceptable minister. A new station was opened at Castlereagh, which became part of the Richmond parish. The Anglican church in that district had been shut for several years, and the people, being left without a pastor, gladly welcomed the visit of the Presbyterian minister of Richmond. Mr. Single, a member of the Church of England, gave a site for a church, the people subscribed, and in due time the church was erected. Mr. Lumsdaine was transferred to Sydney in 1855, and subsequently rejoined the Church of England, in which he was brought up.

Richmond parish having thus become vacant, a call was addressed to the Rev. James Cameron, M.A., afterwards D.D., then minister of Carcoar. The call was accepted and Dr. Cameron was inducted. Penrith and district was added to the charge, which thus became very extensive. Occasional services had been held in Penrith and the foundation of a church laid; but no settled minister had occupied the field prior to the arrival of Dr. Cameron. As soon as possible the church was erected. Around Penrith were some half dozen preaching stations:—Regentville, Luddenham, Tottenham, St. Mary's, Rope's Creek and Eastern Creek. In each of these services were held on week days, and in the three churches service was held every Sunday by the minister. At St. Mary's the first church was erected on a site granted by the late Mr. George Hope. It served its purpose for a good many years, until superseded by the present substantial church on a more central site. The buildings at Castlereagh have disappeared, having been submerged and greatly damaged by a big flood which inundated the district. In the meantime the Bishop had sent an incumbent to the parish, and the Anglican church was re-opened; and several families attracted by the facilities for settlement in the interior, offered by the system of free selection before survey, which had just received the assent of Parliament having left the district, it was not considered advisable to re-erect the buildings. The site is still available, and a sum of money wherewith to build, but a new site will have to be procured on higher ground, and in a position which will suit better the present requirements of the district.

It having become evident that the field occupied by Dr. Cameron was too large to be satisfactorily worked by one man, it was resolved to divide the charge. Dr. Cameron chose the Richmond end of the district, while Penrith and the stations beyond were constituted a separate parish.

After the separation of Penrith from Richmond services continued to be supplied for a time to the Castlereagh district. Occasional services began to be held on the Kurrajong Heights, and by and bye the idea of getting a church erected began to be entertained. In these days, while there was as yet no access to the Mountains by railway, the Kurrajong was a favourite resort in summer for visitors from Sydney and elsewhere.

Instead of building a church merely, the idea was propounded of building a Clerical Sanatorium, to which ministers desiring change of air might resort with their families, the condition being that they should conduct service while resident on the Heights. A prospectus was prepared of what was designated, "St. Luke's Clerical Sanatorium," and a suitable plan was obtained, which, while providing accommodation for a family, would contain a room large enough to serve as a dining room during the week, and a place for services on Sundays. But as the idea of a sanatorium did not meet with much encouragement from those for whose benefit it was specially intended, the committee determined to expend the money collected in the building of a church. Thus, the pretty little stone church on Kurrajong Heights came into existence, to which a room for Sunday school purposes was subsequently added. In the early days, the use of the church was freely given for an Episcopal service to alternate with the Presbyterian, and the arrangement worked well until the Episcopalians erected a small church of their own.

In speaking of the church and school on Kurrajong Heights, we must not omit to mention the interest and liberality extended to them by the late Hon. James Comrie, J.P., of Northfield (a member of Council before representative government), and his late esteemed wife. The influence emanating from Northfield through a long period of years contributed largely to the elevation of the moral and spiritual condition of the whole district.

The church in Richmond wears a different aspect now from what it originally did. With its handsome tower, clock, bell, and graceful schoolroom, all embowered in foliage and flowers, it forms an ornament to the town. The manse stands in two acres of ground at some distance from the church. In addition to the church in Richmond, and that in the Kurrajong Heights, there is a neat brick church at Yarra Mundi, erected by Dr. Cameron at his own expense, in which a fortnightly service is held.

Dr. Cameron has been minister since 1856. He has, however, been absent on two occasions and for two years each time, while travelling with his family in Europe and America. The Rev. James Kinghorn, of Bathurst, was first Dr. Cameron's assistant and afterwards his colleague. The Rev. J. J. F. L. Fergusson, M.A., succeeded him as colleague and successor. Mr. Fergusson died in 1903, and a call was given to the Rev J. T. Main, M.A., who was at the time Moderator of the State General Assembly. Mr. Main was inducted in February, 1904, and six weeks thereafter died very suddenly. A call was then given to the Rev. G. A. Gordon, B.A., of Bowral, who was inducted in July, 1904, and is now the esteemed junior minister.

ELDERS, from formation of parish:—Messrs. George Bowman, M.L.A., George Douglas, Edmund Witney, William Lamrock, William Mitchell, Henry J. Klein, and Richard Skuthorp.

P.S.—On Sunday, 8th October, 1905, after a short illness of four days, Dr. Cameron died at his home in Richmond, in his 80th year, very deeply and tenderly mourned throughout the Church in New South Wales and Australia. His wide scholarship, untiring zeal for the Church, brotherly spirit, wisdom in council, length of service, kindly nature, and youthful affections, won for Dr. Cameron a unique position in the Church of Australia, and his death, just as the *History of the Presbyterian Church in New South Wales*, which he had written, was nearing completion, is lamented by all.

PENRITH AND SPRINGWOOD.

The Rev. J. S. Laing (now Dr. Laing), who arrived in 1860, received a unanimous call to the new charge, and continued minister of Penrith until translated to Aberdeen and Scone.

After Dr. Laing, service was maintained for some years by the aid of catechists. Two men began their career in this district who afterwards rose to eminence in the Church—the one Archibald Gilchrist, afterwards the Rev. Dr. Gilchrist, the other Roger McKinnon, the late esteemed minister of St. Peter's, North Sydney. The Rev. William Thom, M.A.—sent out by Dr. Cameron during his first visit to Scotland, and whom he afterwards married to Miss Parkes, eldest daughter of the late Hon. Sir Henry Parkes—supplied services for a time. After this a number of ministers were settled in succession—the Revs. Thos. Craig (inducted 1870, demitted 1871), Henry Macready (inducted 1872, translated to Sydney 1873), James Niven (inducted 1874, demitted 1876), James Adam, M.A. (inducted 1877, demitted 1881), T. E. Clouston, B.A. (inducted 1881, translated to Glebe,

Sydney, 1891), and John Ogilvie, M.A. (inducted 1891, demitted 1893). When Mr. Ogilvie resigned and left the colony for Scotland owing to ill-health, the parish was divided; and Penrith in 1893 called the Rev. James McKee, while St. Mary's and Rupertswood called the Rev. Alex. Smith. During Mr. Smith's ministry the Rupertswood church was built, and a house left by Mr. Kennedy became the manse, and the district was brought into good working order. The parish was further strengthened financially by a legacy of £1,000 bequeathed by Mr. Kennedy. Penrith, though much weakened by the separation of St. Mary's, has found strength in another quarter. The late Hon. John Frazer, M.L.C.—a generous and staunch Presbyterian—left by his will an admirable site for a church at Springwood on the Blue Mountains, and £500 to aid in the erection of a church. Steps were forthwith taken to have a Memorial Church erected, but the departure of Mrs. Frazer and family for Britain, and other circumstances, rendered it necessary to suspend operations, until the way should become clearer. The Rev J. McKee having learned the state of matters, and finding that he could supply an afternoon service, made application to the trustees to have the site conveyed and the money for the building paid over. This was done, and, with the additional subscriptions obtained by Mr. McKee, the church was built and opened for service. Had Mrs. Frazer been in the colony everything would have been done to make the building accord with her idea; but, since her return and at her own expense the church has been so improved as to render it one of the prettiest churches in the State, and worthy of its object as a Memorial Church. Great credit is due to Mr. McKee for his zealous labours in connection with this matter.

Although Penrith is not one of the largest of our parishes, yet to it belongs the special honour of having supplied a larger number of men to fill the Chair of our General Assembly than any other congregation. No less than *seven* men, settled in it, or connected with it, have occupied the position of Moderator.

Elders:—First Session: Messrs. John Heron, Donald Morgan, and John Shand. Later: Messrs. Robert McCook, Robert Hamilton, Eneas McKaughan, Francis Elliot, Patrick Smith, A. E. Baker, A. Buckland, W. Bell, and A. Sutherland.

ST. MARY'S AND RUPERTSWOOD.

This parish was formed by disjunction from Penrith in 1893, the Rev. Alexander Smith being inducted as first minister in August of that year. The first Session consisted of Messrs. Robert McCook, Wm.

Holmes, and Robert Hamilton. Services were first held at St. Mary's, Mount Druitt, and Rooty Hill. Subsequently the Rupertswood church was built, and the title of the parish altered to St. Mary's and Rupertswood. The preaching centres since then have been St. Mary's, Rupertswood, Plumpton, and Rooty Hill. Rupertswood church cost from £550 to £600, the whole of the money—except £100 raised in 1898 by the congregation—being donated by the late Mr. Robert Kennedy. Mr. Kennedy also gave a cottage at Mount Druitt, with three acres of land, for a manse and glebe. The minister went to live there in April, 1896; and £180 has since been spent in enlarging and improving the manse. At his death, the late Mr. Robert Kennedy furthe shewed his deep interest in the parish by bequeathing £1,000 to Rupertswood church, which sum is invested by the Treasurership Committee of the Presbyterian Church in New South Wales, and yields about £40 a year for the parish. In April, 1901, the Rev. Alex. Smith accepted a call to East Maitland, and in the August following, the Rev. Hugh S. Buntine was inducted, remaining until March, 1905, when he was translated to Armidale. In August, 1905, the Rev. Wilfred J. Holt, M.A., of Blackheath, was inducted by the Presbytery of the Hawkesbury. The value of the churches at St. Mary's and Rupertswood, along with the land and manse at Mount Druitt, is about £1,500.

Elders:—Past and present: Messrs. Robert McCook, William Holmes, and Robert Hamilton; (1897) James Angus, Hugh Reid, M. Murray (resigned), L. Henry, W. Thompson; (1898) the Rev. William Bradley (deceased), Messrs. Kenneth Campbell, W. Hamilton (resigned).

GRANVILLE AND GUILDFORD.

Services were commenced in Granville in 1884 by Mr. Meek, a catechist sent by the Church Extension Committee. The interest manifested in the services gave good promise of success, and a deputation from the Church Extension Committee having met with the congregation, a provisional committee, consisting of Messrs. Ritchie, Houison, Smith, Burnet, Davidson, Longmuir and Eadie, was appointed to manage the affairs of the parish until it should be in a position to have a minister ordained over it.

In August, 1886, the Rev. Robert Jackson, M.A., was inducted as first minister. During that year a school-church of brick with stone facings was erected, seated for 300 persons, but saddled with a very heavy debt. No manse has been built as yet.

In the year 1894 a service was started at Guildford by Mr. Jackson, and is at present in a thriving condition. By the liberality of the

late Mr. George McCredie. J.P , a building has been provided for the use of the congregation, until such time as they were in a position to erect a church for themselves. A church of chaste design, and built of brick and stone, is in course of erection. Sabbath schools are in vigorous operation at both places—at Granville under the superintendence of Mr. J. B. Brown, and at Guildford under the superintendence of Mr. Alexander George. Mr. Jackson demitted in September, 1901. The Rev. Hugh Wilson was inducted in September, 1903, and is the present minister.

The ELDERS appointed at formation of the parish were :—Messrs. James B. Brown, Merrylands; James Davidson, Granville; and George McCredie (deceased), Guildford. The list of elders to-day is:—Messrs. Alexander George, Guildford (ordained 1889); James B. Brown, Merrylands, session clerk (1891); James Davidson, Granville (1891); John McFarlane, Guildford (1903); George Murray, Harris Park (1903); Allan Rait, Granville (1903); and Arch. F. Patten, Granville (1903).

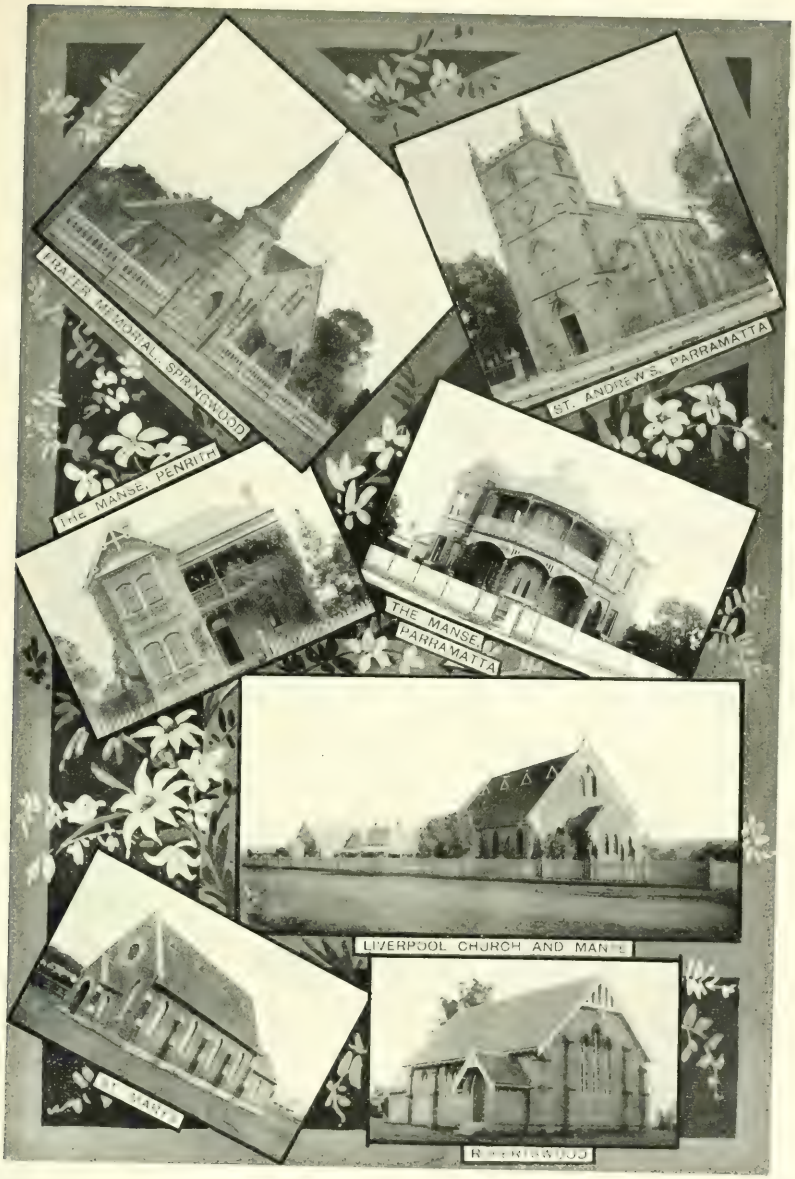
LEURA AND WENTWORTH FALLS.

Services connected with the above church were inaugurated by the Rev. John Auld, M.A., of Ashfield, in December, 1897, in a small building on the north side of the line, next door to the post office, the first seats consisting of planks laid on boxes and covered with chaff bags

The Rev. H. Stewart Anderson, M.A., was appointed in March, 1898, and in April the first committee of management were elected, consisting of Messrs. W. Johnstone, A J. Craig, S. S. Milgate, J. Monk, W. C. Grantham, R. Fryer, and Captain R. Craig. At this time it was decided to purchase a site for a church, and an offer made by Mr. Milgate of a site in Grose Street for half its value. This was accepted, and the land was conveyed to trustees.

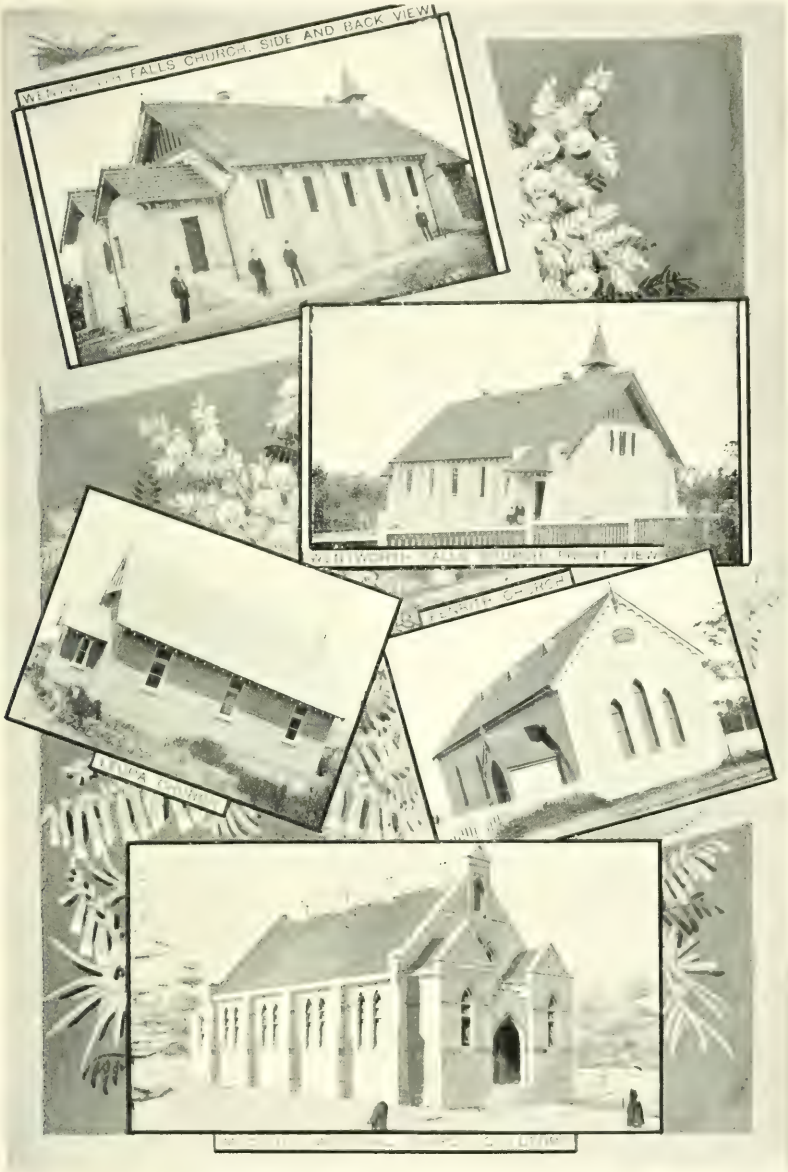
The next step of importance occurred in the year 1901—the church then being under the charge of Mr. J. Keith Millar—when the allotment in Grose Street was sold, a site in a more central position on Leura Mall purchased, and it was decided to erect a church. A loan of £150 was obtained from the Church and Manse Loan Fund, and plans were prepared. The foundation stones were laid by Mrs. Capt. Craig and Mrs. S. S. Milgate, on 16th November, 1901—the Rev. W. F. Craigie being then in charge—and the church was opened for public worship before the close of the year.

PRESBYTERY OF THE HAWKESBURY



FIVE CHURCHES AND THREE MANSES

Plate 75



FOUR CHURCHES

In 1903 the Blackheath portion of the charge applied for permission to form a separate parish, and the Rev. W. J. Holt, M.A., was inducted; and in 1904 the Rev. R. A. Redmond, B.A., was appointed to the new parish of Leura and Wentworth Falls.

Presbyterian services were first started at Wentworth Falls in 1898, by the Rev. H. S. Anderson, M.A., but difficulties led to their discontinuance. They were recommenced in December, 1902, by the Moderator, the Rt. Rev. Dr. Bruce. In April, 1904, Mr. A. M. Smidmore approached the Committee and offered to build a substantial church if the congregation purchased a prominent site on the main road. This was done at a cost of £250, when Mr. Smidmore employed Messrs. Nixon and Adam, architects, to design a church, which was built of stone at a cost of about £800, and opened on 4th February, 1905, the State Moderator, the Rt. Rev. R. H. Waugh, M.A., presiding, the Moderator of the Presbyterian Church of Australia, Dr. Bruce, assisting, and the Rev. John Ferguson preaching. By the wish of the donor, the church is called St. Andrew's. Mr. Smidmore, who had been long in ill-health (although he bravely attended the Opening Services of the new church), died in April, 1905, and was buried in the Presbyterian cemetery, Rookwood.

ELDERS :—(1905) Messrs. Wm. C. Grantham, Wm. Jones, Henry Green, S. S. Milgate, Joseph Burrell, and the Rev. Robert Lamb, M.D.

LIVERPOOL.

The Presbyterian parish of Liverpool originated in a public meeting held in the Court House in the year 1861. A small committee was appointed to secure a site for a church, which having been done, a Committee of Management was appointed, consisting of Messrs. Sutherland, Clyde, Campbell, Irvine, Simpson, Millar, and Munro. In the following year a wooden church was built, costing £268. For several months the pulpit was filled with such supply as could be obtained. Towards the end of the year a small denominational school was built and maintained for a time, until rendered unnecessary by the expansion of the Public School system. The Revs. R. Kerr, H. Seaborne, and R Boag officiated for a longer or shorter period, prior to the Union in 1865. The congregation having joined the Union, was placed under the jurisdiction of the Presbytery of the Hawkesbury. Services were conducted by the Revs. W. Chaucer, Wood, and others, until, in 1869, Liverpool united with Campbelltown in giving a call to the Rev. Edward Holland. In 1874 Mr. Holland resigned, and was

succeeded by the Rev. W. J. Cuthbert, as minister of Liverpool alone. After a pastorate of nearly ten years Mr. Cuthbert resigned, and was succeeded by the Rev. Charles Naismith. Mr. Naismith was followed in 1890 by the Rev. D. W. MacFie, M.A. During his pastorate a movement was initiated for building a new church. A legacy of £300, left by Mr. McGillivray, gave an impulse to the movement, and to this was added £200 obtained from sale of land. A handsome brick church was built and opened in 1894, called the McGillivray Memorial Church.

In 1898 Mr. MacFie retired, and died shortly thereafter, and was succeeded by the Rev. Joseph A. R. Perkins, B.A., in 1899. Mr. Perkins laboured with energy and success in this wide field, which now embraces half-a-dozen out-stations:—Liverpool, Glenfield, Cross Roads, East Hoxton, Hoxton Park, and Bringelly. In June, 1905, Mr. Perkins accepted a call to Woodburn, and no successor has yet been inducted.

Land and Buildings —Liverpool: About two acres, brick church, wooden schoolroom (old church), and manse of wood. Glenfield: One acre, brick church. In the other preaching centres the services are conducted in Union churches.

List of Elders from formation of parish:— Messrs. James Farquhar, Christopher Alexander, James Rowe, W. Richardson, J Kirkpatrick (deceased), C. C. Kennett, A. McKellar (now at Annandale), J. Anderson, G. Elliott, H. Maze, and C. Rowe. Present Session: Messrs. C. Clifford Kennett, A. D Dawson, and Charles Anderson McIntosh (Bringelly).

MITTAGONG AND BOWRAL.

Presbyterian services began to be held in Mittagong in 1868. The Rev. C. J. Mood commenced his ministry as catechist here, and by him—with regular visits from ministers of Sutton Forest, of which charge it was a portion—the services were maintained, until, in 1885, the present substantial church was opened by the Rev. Dr. Grant, of Shoalhaven. In that year Mittagong and district, with Joadja Creek, were separated from Sutton Forest and became a sanctioned charge, and in 1886 the Rev. John MacIntyre was settled as first minister. On his being called to Wagga Wagga, the Rev. James Goudie succeeded in 1889, continuing till 1897, and during his ministry a manse was erected at Mittagong. The working out of the Joadja Creek mine and consequent dispersion of the population was a heavy blow to the Mittagong parish, and no settlement took place for two years, until, in 1899, the Rev.

G. A. Gordon, B.A., was inducted into the united charge of Mittagong and Bowral. At Bowral services were begun in 1883, by the Rev. John Evans, M.A., of Moss Vale, and were held irregularly—in the School of Arts and elsewhere—till 1891, when a neat church was built, and opened in 1892. A vestry has since been added, and the parish is now in a healthful and progressive condition. In 1904 Mr. Gordon was translated to Richmond, and on 29th December of that year the Rev. J. J. Gilmore, B.A., from Western Australia, was inducted

Elders who have served the parish (so far as obtainable):—Ordained 1894: Messrs. Robert Napier (deceased), Jas. Beaumont (resigned), Thomas B. Dunwoodie; 1900: James Simons; 1903: John Leighton and Thomas W. Marshall.

MOSS VALE.

In the early days services were held in various centres by elders and others, with occasional visits from the ministers of Campbelltown and Goulburn, for the dispensing of sealing ordinances. A school-church was built at Blackbox Creek, and in 1866 the church at Sutton Forest was built, chiefly through the exertions of the Rev Dr. Kinross.

The first settled workers in the district were catechists, the Revs. Daniel Blue, Christopher J. Mood, and John W. Dymock rendering service in that capacity for a considerable period. The parish at that time was known by the name of Sutton Forest. Mr. Dymock remained until, in 1876 he was ordained and inducted as the first minister. During his term the manse was built at Moss Vale. He was followed by the Rev. R. A. Steel, M.A., in 1878, who had the church at Moss Vale erected. The Rev. J. S. Boyd succeeded him, about the middle of 1880. He was followed by the Rev. John Evans, M.A., who died at the end of 1885, greatly beloved. After some delay, owing to the separation of Mittagong and Bowral from the parish, the Rev. R. Jennings was inducted in 1886. Resigning in 1890, the Rev. Boswell Berry, M.A., was inducted in 1891. He demitted the charge in 1903, and was succeeded by the Rev. J. C. W. McNeill, M.A., who was translated to Dubbo in 1904. The present minister, the Rev. J. H. Craig, M.A., was inducted in the same year.

The parish is an extensive one, comprising several out-stations, viz., Burrawang, Kangaloon, Robertson, Exeter, Sutton Forest, and Cross Roads.

Elders:—In 1876, when the Rev. J. W. Dymock was inducted, the Session consisted of himself, Messrs. Robert Marshall and John McClintock In 1879 Messrs. Wm. Alston, Robert Fyfe, and Wm.

McKenzie were chosen and ordained as elders. Mr. McClintock left the district in 1881 and died at Cootamundra, Mr. Marshall died in 1888, and Mr. Alston, after living seventeen years at Burrowa, died there in 1902. The Session at present consists of Messrs. Fyfe and McKenzie, with Messrs. William Brooker (Kangaloon) and Edward McCleery (Moss Vale), elected September, 1905.

PARRAMATTA.

St. Andrew's Church.

Prior to 1837 occasional services were held in Parramatta by the Rev. Dr. Lang and other Sydney ministers, but in August of that year the Rev. James Allan—recently arrived from Scotland—was settled in Parramatta, and continued to labour there till 1843. Not long after the settlement of Mr. Allan, another minister was called to labour in Parramatta, the Rev. Cunningham Atchison. As it soon became evident that there was not room enough for two Presbyterian ministers, the Presbytery determined that both ministers should be withdrawn, and that the people should unite to call a minister to occupy the whole field. Feeling aggrieved at the action of the Presbytery, Mr. Allan not only resigned his charge, but also his connection with the Presbyterian Church. Mr. Atchison effected an exchange with the Rev. John Tait, who had been settled in Wollongong. After the Disruption of the Church of Scotland in 1843, and the action taken in connection therewith by the Church in New South Wales, Mr. Tait attached himself to the Free Church party, which involved his severance from the Synod of Australia in connection with the Established Church of Scotland; but he continued to labour in Parramatta until 1851, when he removed to Geelong in Victoria, where, after a successful ministry, he died.

In 1849 the Rev. James Coutts, M.A., was appointed by the Colonial Committee of the Church of Scotland as the minister of Parramatta, and arrived in due course. The church, which had been in course of erection, was opened shortly after his arrival. Mr Coutts laboured in Parramatta till, in 1861, he was translated to St. Andrew's, Newcastle. At his death he left a sum of about £2,000 to found a Sailors' Home at Newcastle. He was succeeded by the Rev. Thomas Craig, who, after a brief pastorate, was followed by the Rev. J. B. Laughton, B.A., who ministered with success from 1866 till 1876. In that year the Rev. J. D. Murray (from the New Hebrides—where he had gone as a missionary from Canada, but had to resign on account of his wife's health) was inducted, and his ministry extended to January, 1890.

He was followed by the Rev. J. W. Inglis, in July, 1890, who held the pastorate till his death on 27th July, 1893. In November of that year the Rev. John Paterson, M A., the present minister, was ordained and inducted.

The church is a massive stone building, with a square tower. The manse—built during Mr. Coutts's ministry—is still the property of the congregation, but having become undesirable as a residence, a new manse has been erected—a handsome two-storied brick building. This is not the only improvement that has been effected under Mr. Paterson's energetic ministry. The church has been renovated and re-seated, and by the substitution of timber of a lighter hue, a brighter and more attractive aspect has been imparted to the interior. Through the liberality of the late Mrs. Andrew Payten, a new hall, called the Payten Memorial Hall, has been built. It is pleasing to find the Church in that important centre in such a vigorous and progressive condition.

The following have served the Church in this parish in the office of the Eldership:—Messrs. James Houison, *Alexander Johnstone, *Neil Stewart, Andrew Payten, John Walker, James Symonds, *David D Henderson, *Joseph Knox, *Charles J. Ferguson, Alex Shedden, Hugh Reid, *John Finlayson, John Howie, *Daniel Sheridan, and *James Rowe. Those with asterisk now form the Session.

PICTON.

Services began to be held in Picton as early as 1837, conducted by the Rev. H. R. Gilchrist, of Campbelltown. These were carried on for a number of years by the ministers of Campbelltown, first in the Court House and afterwards in the Protestant Hall. Services were, for a time, conducted in connection with the Synod of Eastern Australia, chiefly by students. In 1877 the Presbyterian Church of New South Wales re-organised the parish, and services were maintained by the following students, now ordained ministers of the Church: Messrs. R. Steel, R. Kay, and R. Jackson. The Revs. Edward Holland, David Moore, B.A., and Samuel Humphreys officiated from time to time, and dispensed sealing ordinances.

In 1886 Mr. W. Coull presented a site for a church, and gave £100 towards the building. In the following year, the church was opened by the Rev. W. M. Dill Macky. The cost was £560. It is neat and substantial, and occupies a commanding site. In 1890 the Rev. M. Kirkpatrick, B.A., was ordained and inducted as first minister of Picton. Mr. Kirkpatrick having, in November, 1894, accepted a call to Bega, Picton was without a settled minister till September, 1900, when the

Rev. James Steele was ordained and inducted to the parish, which, under his zealous and successful labours, was brought into a thriving condition. Mr. Steele was translated to Lindfield in 1904, and in the same year the Rev. J. H. Lawrie, of Mill Hill, Waverley, was inducted. A large eight-roomed residence, with two acres of land, convenient to the church, was purchased for a manse in 1902, during Mr. Steele's ministry. Regular services are held at Thirlmere Home for Consumptives, at Thirlmere township, and at Glenhill, a new centre formed by Mr Lawrie.

ELDERS:—Messrs. H. McDonald, J. Quin, and R. Wallace, along with the Rev. M. Kirkpatrick, formed the original session, in June, 1891. The present elders are Messrs. L. Nicolson and C. Paul. Of the original trustees, Mr. J. W. McQuiggin still holds office as honorary treasurer.

WOODFORD AND LINDEN.

Started in Woodford House in 1899 by Home Mission agents sent from Sydney, and continued fortnightly for some time Thereafter the services were transferred to "Rockcorry," the late residence of the Rev. David Moore, B.A., until towards the end of 1903, when they were discontinued temporarily. Again in 1904 they were resumed at "Rockcorry" for a while.

On 10th September, 1905, services were recommenced at Woodford House by the Commissioner of the Assembly, and are being held fortnightly by agents of the Home Mission Committee. It is intended shortly to secure a site and erect a church.

PRESBYTERY OF THE HUNTER.

BELMONT AND BOOLAROO.

In the early sixties the Rev. W. Bain, of Newcastle, opened monthly Presbyterian services at Belmont. A few families of his charge took up land there, and settled as the pioneer settlers of that beautiful district on the banks of Lake Macquarie. This arrangement continued for a year or two. The meetings were held in a large room at the late Thomas Williamson's home, who, with his excellent wife, favoured and helped the work. As a few more families—both Methodist and Presbyterian—settled there, a small building was erected as a half time school and church, and the primary education was thus attended to. This arrangement continued for a few years. A public school and teacher were placed there. The church building was enlarged, and this congregation and West Wallsend were sanctioned as a Presbyterian parish. The Rev. R. E. Davies was the first settled minister. When he was translated to Gulargambone, Belmont remained vacant for a time. In 1903 Miss Williamson moved in the matter and collected funds, and in November of that year the pretty new church was opened. It is now joined with Boolaroo, where monthly services were commenced in May, 1903, by the Rev. T. S. Crawford, M.A., successor to the Rev. Wm. Bain, at Hunter Street, Newcastle. Early in 1904 it was felt desirable to secure a weekly service here, and with that end in view the co-operation of Belmont was sought and secured. From July of that year an agent from Sydney has conducted regular weekly services, and at the present time he resides at Boolaroo. The work has gradually progressed there. A fine central block of land is now paid for, and steps are being taken to have a suitable church erected.

CESSNOCK—KURRI KURRI—WESTON.

This is one of the new Home Mission stations of the year 1904. The district lies to the south of Maitland, and is connected with it by a branch line of railway privately owned. Owing to the discovery of thick beds of coal and the opening up of several mines, there has

recently been a rapid influx of population into this hitherto sparsely-populated region. Already several townships of considerable proportions have grown up, and others will appear in the near future. Our Church made a somewhat tardy entrance into this new and promising field towards the close of 1904, when, after preliminary investigations had been made by the Rev. A. S. McCook, B.A., of West Maitland, the Home Mission Committee sent out the Rev. E. S. Henderson, a licentiate, to open up the work. Services were organised in three centres—Cessnock, Weston, and Kurri Kurri—with encouraging results Cessnock, with its rich agricultural and viticultural surroundings, in addition to its mineral resources, is a very promising centre. The Cessnock centre includes Pokolbin and Rothbury, where are three or four old Presbyterian families, viz., the MacDonalds, the Halls, the Campbells, and the Tullochs, as well as Presbyterians of more recent arrival; and Berriba Station, owned by Mr. John McDonald. Mr. Henderson stayed for three months, and was succeeded by Mr. John W. Yarnall, who successfully worked the district from February to October, 1905. The Commissioner of Assembly (the Rev. John Walker) paid a ten-days' visit to all the centres in July, 1905, and gave a strong impetus to the cause. In Cessnock district he collected £320 for the Centenary Fund, of which £256 is for a church in that township. Suitable sites will be immediately secured at the three chief centres, and it is anticipated that at an early date each of the congregations will be able to worship in its own church. Steps are also being taken to secure sites in two or three new centres when they are offered for sale.

DUNGOG.

At the time of the Union, in 1865—as for years before—the Rev. Thomas Stirton (afterwards Dr. Stirton, of Inverell) was minister in Dungog and Paterson, residing at Paterson. In 1875 he was succeeded by the Rev. John Gibson, who resided in Dungog. He was followed in 1882 by the Rev. David Baird, who, after eighteen years of faithful work, was translated to Eskbank in 1900, and was succeeded by the Rev. Peter McQueen, who died in 1904. The Rev. D. Morgan Benjamin, recently arrived from Wales, was inducted on 19th July, 1905

There is a brick church at Dungog, built in 1856, seated for 150; also a manse and glebe of eight acres. Debt was cleared off through the working of the Centenary Fund, the largest donor being Mr. J. K. Mackay of Cangon, who gave 300 guineas to the Fund. The old manse was sold in 1889, and the present one purchased. At Stroud—the second most important centre in the parish—is a good brick church (St James'),

PRESBYTERY OF THE HAWKESBURY

FIVE CHURCHES AND TWO MANSES

Plate ...

MINISTERIAL MEMBERS, 1904

Plate 78

built in 1887, during the ministry of the Rev. D. Baird. During Mr. Baird's ministry, Union churches were built at Bandon Grove, Big Creek, Monkerai, and Fosterton. A fine new brick church, costing over £1,200, has just been built on the splendid corner site adjoining the old church in the main street, and was opened on 14th April, 1905, by the Rev. Ronald G. Macintyre, B.D., of Woollahra (who preached), assisted by the Rev. John Walker, and the Revs. D. W. Davies (Hinton) and A. S. McCook, B.A. (West Maitland).

The present preaching stations—regular and occasional—are Dungog, Stroud, Tellegherry, Monkerai, Fosterton, Bandon Grove, and Big Creek.

ELDERS, past and present:—Messrs. F. A. Hooke, Dungog; James McIntyre (deceased) and J. A. McKenzie, Stroud; G. A. Mackay, Dungog; John Gorton (deceased), Tellegherry; John McDonald, Bendolba; John E. Irwin, Bandon Grove; W. O. Skillen, Dungog; and Charles E. Gillespie, Stroud

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GRETA.

Services were begun in this coal-mining township early in 1888. The late Rev. James Benvie, West Maitland, conducted the first service, and the Rev. James Lamont, F.L.S., then of East Maitland, the second. Then the Home Mission Committee sent the Rev. J. H. Terras, and he was inducted as the first minister in February, 1889. The charge was small, hemmed in on the one side by West Maitland, and on the other by Singleton, but the people were enthusiastic. They were mostly young people, fresh from the West of Scotland, and a fine spirit was manifested by them. The Rev. J. Lamont aided them financially by becoming responsible for £50 per annum of the Sustentation Fund, and the Maitland Glebe Trust gave £100 towards the erection of a neat brick church, which was opened in 1889. A weatherboard school-church was also built at Leconfield, when the mine there was opened, but after the workings there were closed, the building was sold and removed. The people were willing and energetic during the few years in which there was work for them in the mines. The men themselves paled in the two acres of land on which the church stands in Greta, and they also dug two large tanks, one for the church and the other for the manse yet unbuilt. These and other works were carried through by relays of men, whom the minister secured for the fortnightly "off" Saturday. The congregations were composed principally of men, and their spirit may be judged from what took place during a 13-weeks' strike. Strike pay was to be distributed, and some of the men, collectors and others, were speaking about the Sustentation

Fund, which was regularly collected every fourth Saturday. One young man—Mr. John Simpson—finished the discussion with: "Weel, chaps, if there's ony strike pey gaun, Mr. Terras should hae his wheck; an' I'm gaun roond ma district." And Mr. Terras always had his "wheck," even in the hardest times. But the financial outlook became so black, that, with deep regret, in December, 1891, he accepted the second of two calls he received to work in other spheres. The people, on his departure, presented him with a watch, suitably inscribed. During his pastorate a session was formed, consisting of Messrs. Charles Johnstone (now deceased), James McGeachie, Robert McCormick, and John Coulter, the latter three now being scattered over Australasia. For a time, supply was given by the Home Mission Committee, but as the place gradually went down, this ceased, and Greta became a dependency of East Maitland, first the Rev. J. Lamont, then the Rev. Robert Jackson, and now the Rev. A. Smith supplying it with a monthly service. Among the honourable women who aided the church were Mrs. McDonald (Glenmore) and Mrs Scott (Wallalong), financially, and Mrs. Joseph Henderson in Sabbath-school work.

PROPERTY:—Greta: Two acres (Government grant), on which there is a brick church. Leconfield: About half an acre of land, bought for £25, on which a weatherboard church-school once stood.

HAMILTON.

Presbyterian services were started in the Hamilton district about the year 1855 by Mr. W. Chaucer, a catechist in connection with the Synod of New South Wales A site was obtained from the Australian Agricultural Company and a church built on it, which was opened by the Rev. Dr. Lang. In this church services were maintained by Mr. Chaucer for a good many years. When he left, the church was closed for a time; but services were resumed by the ministers of Newcastle, and maintained by them, until in 1876 a congregational meeting was held, a Committee of Management appointed, and a Sabbath school started. In 1881 Hamilton was formed into a parish in connection with the Presbyterian Church of New South Wales. The first settled minister was the Rev. W. H. Gray, B.A, who was inducted in 1882. After a brief pastorate he resigned, and the Rev. Andrew Wilson, M.A, was called to succeed him. Mr. Wilson who was a scholarly man after eight years of faithful service, was suddenly removed by death. The congregation then called the Rev. Richard Jennings, who ministered till 1894, when, greatly to the regret of the congregation, he was translated to Wagga Wagga. In 1895 the Rev. Charles Bell was called from South

Melbourne and inducted, doing a good work. In 1884, through the instrumentality of Mr. George Donald, the Australian Agricultural Company exchanged the site on which the original church stood for that on which the present handsome church has been erected.

In 1900 Mr. Bell followed his predecessor to Wagga Wagga, and was succeeded in 1901 by the Rev. A Thain Anderson, M.A., the present minister. The Hamilton church is of brick, seating about three hundred, and well-nigh free of debt. At Lambton —three miles distant —there is a nice church, in which services are held every Sunday. At Adamstown two miles distant a site has been secured and a church built, which was opened on 2nd April, 1905, by the Rev. John Walker. There are four Sunday schools within the parish, with over two hundred and fifty pupils. Under the efficient and vigorous ministry of Mr. Anderson the parish is in a thriving condition and a movement is in progress for the erection of a school-hall; while a very attractive brick manse has just been built in Hamilton, £300 having been left by the late Mrs. Sneddon for a site for the latter.

ELDERS from commencement of parish:—Messrs. George Donald, J. J. Dick, Archibald Gardiner, Archibald Jackson, E. Scott Holland, P. Macfarlane, David Robertson, James Sharp, Robert Turton, and David Watson. Elders at present: Messrs. C. G. Melville, D McNaughton, John Hughes, John Donald, David Murray, William Stronach, James Law, and John Sharp.

HINTON.

This parish is one of the oldest in the Church, dating from 1841. The first minister was the Rev. Robert Blain, who was born in the North of Ireland in 1796, and came to Australia at the instance of Dr. Lang in 1840. Very soon he had built a church and manse at Hinton. The spire of the church was the first in the colony covered with metal, except that of St. James', Sydney, and it became a familiar landmark to those navigating the river. His pastorate may be said to have embraced the whole of the Lower Hunter. At every little centre of population he established a preaching station, at which, sometimes by day and sometimes by night, almost throughout the whole week, he conducted divine service, travelling on horseback, and contending with difficulties from bad roads, or lack of roads, and with dangers from suddenly swollen creeks. He occasionally visited Clarence Town and Dungog. He made a missionary tour throughout New England, preaching and baptizing, on which tour he rode 1,500 miles. This was, we believe, the first visit of any minister of religion, and certainly of

any Presbyterian minister. In 1845 he married the sister of the late John H. Keys, of Bengalla, Muswellbrook. When his health gave way he proved his largeness of heart and zeal for Christ's Kingdom by transferring, in 1860, his Government stipend of £200 to the Rev. A. McEwen, a younger man, when he might have retained it to the end of his life. He died in 1870, in his 75th year. At the time of the Union the parish was vacant, and had become financially weak. On 26th September, 1866, the Rev. Robert Boag, LL.D., was inducted. In March, 1887, Dr. Boag retired from active work after 20 years' service, becoming minister emeritus. He died in 1891. The present pastor, the Rev. D. W. Davies, was inducted on 20th March, 1888, and has been a hard worker, both intellectually and in overtaking the calls of a wide parish. New and handsome churches have been recently built at Largs and Clarence Town, and a new manse is much needed at Hinton.

PREACHING STATIONS:—Hinton, Largs, Seaham, Morpeth, Clarence Town, and Halton.

ELDERS from commencement of parish:—Messrs. Samuel S. Dickson, James Hollingsworth, Duncan McGregor, Samuel Morrow, Charles S. Boag, James Morrow, A. D. McGregor, John W. Boag, and James Goldie.

EAST MAITLAND (ST. STEPHEN'S).

When in 1846 the Rev. William McIntyre, M.A., withdrew from the Synod of Australia in connection with the Established Church of Scotland, the Rev. William Purves, M.A., was appointed to succeed him. Mr. Purves, finding that the great majority of the Presbyterians in West Maitland adhered to the Free Church, confined his labours chiefly to East Maitland, and conjoined with it Largs, about two miles distant. In East Maitland he succeeded in getting a good brick church erected, and gathered a large congregation. In 1869 he resigned, and started on a voyage to the Mother Country, but died on the passage, and was buried at sea. He was a cultured, gentlemanly man, generous and humane, and held in high esteem. In the East Maitland church is a handsome tablet, bearing the following inscription:—

> This tablet is erected to the memory of the late Reverend William Purves, M.A., by an attached congregation with many other sincere friends, in testimony of his great worth and never ceasing desire for the welfare, happiness, and prosperity of his people and adopted country; who, for the long period of twenty years, ministered to the Presbyterians of Maitland, and was mainly instrumental in building this church. A man of acknowledged talent, undoubted classical and literary attainments, high moral character, large-hearted benevolence and philanthropy, and above all a faithful and orthodox minister of the Church of Christ. Born 26th July, 1811; died at sea, 25th April, 1870; aged 58 years.

He was succeeded, in the year 1869, by the Rev John Dougall, translated from St Andrew's, Sydney, who died in 1871. He was greatly esteemed. A tablet in the church bears the following inscription:—

> Sacred to the memory of the Rev. John Dougall, for two years the beloved pastor of this church, who died, surely trusting in his Saviour, June 13th, 1871; aged 46 years. His varied attainments, his genial generous sympathies, the high excellence of his pulpit ministrations, his warm interest in his people, his Christian meekness, sincerity, and humility, won the esteem of all who knew him. He rests from his labours, and his works do follow him.

After him the Rev. James Bonthorne was inducted in 1871, and remained until his death in 1881. The Rev. Archibald Craig next held the pastorate for two years, dying in 1883. The Rev. James Lamont, F L.S., succeeded in 1883, remaining until 1894, when he was translated to Kogarah and subsequently to Mosman, of which he is at present the minister. The Rev. Robert Jackson then became the minister of East Maitland, and under his earnest ministry a flourishing congregation was built up Mr. Jackson, having resigned and gone to New Zealand in 1900, was succeeded by the Rev. Alexander Smith, translated from St. Mary's in April, 1901.

Among the faithful office-bearers who have served God in this congregation—and there have been and are not a few—none was of greater service or more regarded than Mr. J. M. Saunders, to whom a Memorial is erected in the church, bearing this testimony:—

> In memory of John Morrison Saunders, during forty years a member, and twenty years an elder, of this church. Died 9th August, 1888; aged 73 years. Modest and retiring in character, yet abounding in good works; a warm and liberal friend of this congregation and of the whole Church. Highly appreciated. Greatly beloved. Deeply regretted. Erected by this congregation and other friends. "Precious in the sight of the Lord is the death of His saints."—Psalm cxvi., 15.

Mr. William Irwin was also a faithful elder for twenty years, and there is a tablet in the church to the memory of him and his wife, erected by their daughter, Mrs. Jane Crothers.

Mr. Joseph Cunningham should also be held in grateful remembrance as a very loyal Presbyterian and an earnest worker in the congregation, he having faithfully filled the position of treasurer for the long period of thirty-three years, from 1871 to 1904, when he died, greatly regretted. His family are walking in their father's steps.

ELDERS:—In office in 1868 (no records in existence before that date), Messrs. John M. Saunders, William Irwin, *Alfred George Cullum, Alexander Dickson, James Thomson; (1872) Samuel Baker; (1875) James Kerr, J. Junor; (1884) Joseph Cunningham, John Cumming, *William Paterson, *Robert John Hinder, and *David Ley. *Present Session.

WEST MAITLAND.

The first Presbyterian congregation organised on the Hunter would appear to have been in West Maitland. The first Presbyterian minister settled in Maitland was the Rev. John H. Garven, M.A., of Glasgow, who arrived in the colony in 1834, and was inducted in Maitland early in 1835. He was afterwards settled in Shoalhaven, and ultimately removed to the Clarence River, where he died in 1881. But, previous to his arrival, Dr. Lang had paid visits to the Hunter River, and conducted divine service among the Presbyterians there. The Rev. William McIntyre, M.A., arrived in 1837, and soon afterwards settled in Maitland. The Rev. Robert Blain, of Hinton, officiated temporarily in the interval between the departure of Mr. Garven and the arrival of Mr. McIntyre. A temporary building was erected as a church, and in that Mr. McIntyre continued to officiate, until shortly after the Disruption in 1843 and the formation of the Synod of Eastern Australia by those who determined to cast in their lot with the Free Church of Scotland. Shortly thereafter, the movement was started which resulted in the erection of the present permanent church. Mr. McIntyre, an able and scholarly man, took a great interest in educational matters, and by his exertions and personal sacrifices the building known as the High School and Manse was established. In this school were educated many who afterwards occupied leading positions. Among these were Charles Dight, ex-M.L.A., and his brothers, the most distinguished student being the first Chief Justice of the High Court of Australia, the Hon. Sir Samuel Griffith.

Mr. McIntyre having been translated to St. George's Church, Sydney, a call was addressed to the Rev. Dr. W. Grant, of Shoalhaven, but he declining, the congregation invited the Rev. Simon F. Mackenzie, M.A., to become their minister, and he was duly inducted in 1863, and ministered until, in 1866, he was translated to St. David's Church, Ashfield. The Rev. James Benvie, an ordained minister of the Presbyterian Church in England, having arrived in 1867, was inducted, and continued to minister with much ability, faithfulness, and acceptance until his death in 1902. The writer can recall with pleasure the Sabbath he spent with Mr. Benvie, in his original charge in Warenford, Northumberland, in 1866, when he was on the lookout for ministers for the colony. The result of that visit was the transfer to our State of one who, in many ways, rendered valuable service to the cause of Presbyterianism among us. From the Minute passed by the General Assembly we take the following: "Mr. Benvie was a man of more than average ability

highly esteemed by his brethren, beloved by his flock, and looked up to as a man of light and leading in all Church affairs and matters ecclesiastical. As a pastor, he was affectionate as well as faithful. In his preaching there was an unction, as well as an intellectual force, which made it peculiarly acceptable to the more spiritually minded." The church, a capacious edifice, has undergone various transformations, and wears now, internally at least, a very attractive aspect.

One cannot think of Maitland without recalling the names of honoured men—the Dickson brothers (James, David, and Samuel), and Messrs. Dodds, Rae, Sinclair, Zuill, and others who were pillars of the Church in their day, and whose works have followed them.

Mr. Benvie's successor is the Rev. A. Stuart McCook, B.A.—a Sydney University graduate, and a student from our own Theological Hall—translated from Warren, where he did excellent work for five years. He was inducted in March, 1904.

PROPERTIES.—The Church here possesses very valuable properties. In common with East Maitland, it enjoys revenues derived from property known as The Glebe. This consists of almost the whole original block of five acres which, upon application of the Rev. Dr. Lang, was granted in 1833 as church, school, manse, and glebe lands for use of the minister and congregation of the Maitland Presbyterian Church. When Maitland was divided into two townships—East and West—with Presbyterian ministers settled in each, an Act of Parliament in 1870 authorised the revenues from this property to be apportioned between the two congregations. The West Maitland property is in Free Church Street, adjoining the leading business centres. The church is old-fashioned in appearance, but comfortable and commodious. Alongside stands the manse, which is part of a severe-looking but substantial and lofty block of buildings originally erected for the High School. The remaining portion is let, with the exception of a large classroom, used for meetings. A few years ago the manse premises were added to by purchase of land in the rear, with extensive frontage to Hunter Street. In 1904 an allotment adjoining the church on the southern side was secured. This it is hoped shortly to utilise for extension purposes.

ELDERS from origination of parish:—Early church records show that the Rev. William McIntyre had associated with him in the Eldership in 1842 the following gentlemen, some of whose names are still honourably known in the district:—Messrs. Ross Coulter, Finlay Nicholson, Fergus Ferguson, and Dr. Andrew Liddell father of Dr. Liddell, the present representative for Maitland in the House of Representatives. At the Disruption some of these retired, and in 1850 we find that Messrs. David Dickson and Michael Scobie were elected. The latter gentleman held office for fifty-three years, taking an active interest in all kirk affairs till his death in 1903, at the advanced age of 102 years. In 1852 Messrs. William Zuill and John Boggs were elected, respected members of the former's family still living in the town. In 1857 the name of James Hamilton appears on the Session

Roll. Messrs. Samuel Harrison and Thomas Browne also for some time held office. Two other names are worthy of distinct mention in this connection, viz., Mr. William Sloan and Dr. John Fraser. These served the Church faithfully, and have entered into their rest. The present Session consists of Messrs. James Kerr, senr, Thomas McClelland, George Ellis, Henry Kerr, and William S. Pender.

MINMI.

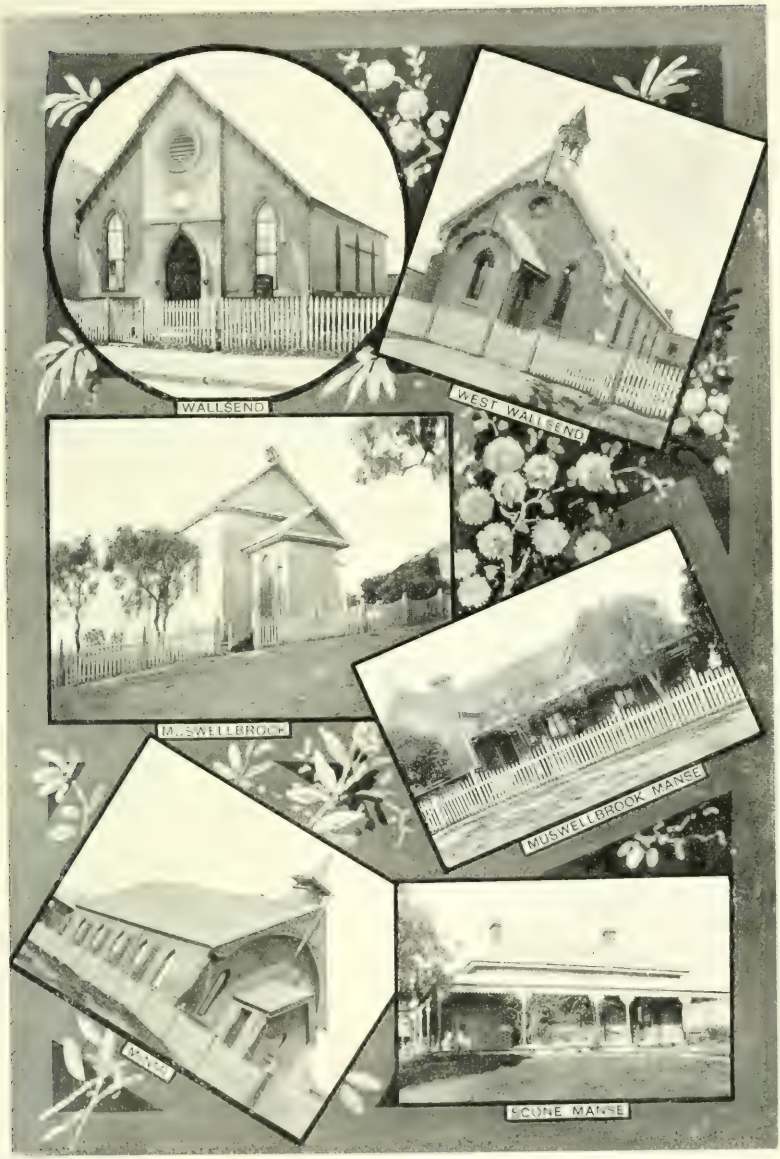
Presbyterian services were started at Minmi by the Rev. William Bain, of Newcastle, in 1862. Minmi is a coal-mining township belonging to Messrs. J. and J. Brown, of Newcastle, and had originally Wallsend conjoined with it, and was maintained as a preaching station by the Synod of Eastern Australia. The Rev. Samuel Humphreys was inducted as its first minister in 1870. He was followed, in 1873, by the Rev. Christopher J. Mood. A brick church was built during the ministry at Wallsend (with which Minmi was then conjoined) of the Rev. P. Norman (now of Scone), and opened by the late Rev. Dr. Steel in the year 1885, and was enlarged during the ministry of the Rev. G. S. Moorhead, B.A., when a manse was also built. Minmi was erected into a separate parish during the ministry of the Rev. E. J. Thomson, the first minister being the Rev. G. S. Moorhead, who was inducted in the year 1889. He was followed by the Rev. Peter McQueen in March, 1895, who was succeeded by the Rev. W. F. Craigie in February, 1897, resigning in July, 1901. The Rev. Thomas Morgan was inducted in April, 1902, remaining till November, 1904, when he was translated to McNeil Memorial Church, Waverley. No out-stations. Parish at present vacant.

Elders:—Messrs. W. Dyet, D. James, Alex. Gillon, J. K. Walker, and G. Muir.

MURRURUNDI—QUIRINDI.

Prior to the starting of permanent Presbyterian services in Murrurundi and district, the Rev. Wm. Ridley, M.A., officiated here from 1847 to 1849. He did good pioneer work, visiting and preaching regularly from Murrurundi to Tamworth. The Rev. Alexander Black (ordained by Dr. Lang) succeeded him in 1850, and conducted services in this district till the end of 1857. After the Rev Alex. Black's departure, there was no Presbyterian minister for nearly five years. In 1862 the Rev. Vincent George Williams was appointed. He did excellent work and was highly esteemed, but his health giving way,

PRESBYTERY OF THE HUNTER



FOUR CHURCHES AND TWO MANSES

Place

THREE CHURCHES AND THREE MANSES

Plate 80

PRESBYTERY OF THE HUNTER

EIGHT CHURCHES (OLD AND NEW) AND A MANSE

FIVE CHURCHES AND A MANSE

Plate 82

he resigned in 1866 Mr. Williams continued for some time in the district after his resignation, doing work as he was able, till he died. He was buried in Murrurundi. The Rev. — Hayes (a Congregational minister), from Canada, took up Mr. Williams' work till 1870, when he returned to Canada. The Rev. James Niven was inducted in 1871. In 1874 he was translated to Penrith, and was succeeded, in 1886, by the Rev. W. F. Fraser, M.A., who held the pastorate until, in August, 1898, he was followed by the Rev. James Davidson, the present minister.

The present church at Murrurundi was built in Mr. Fraser's time. There is a brick manse (built during the present pastorate) but no school-hall: there is a considerable amount of property belonging to the congregation, both at Murrurundi and Quirindi, the two centres of the parish. At Quirindi we have a weatherboard church, and also one at Castle Mountain. Services are conducted at several important squatting stations on Liverpool Plains. Steps are about to be taken with a view to providing an assistant for the minister of this extensive parish.

ELDER :—Mr. Alexander Busby was ordained in 1902.

MUSWELLBROOK.

The church in Muswellbrook was built on one of two acres granted by the Government about the year 1845. On the same block of land and near the church was built a small cottage intended to serve as a manse, but not occupied by any minister; also a weatherboard school-room which served the purpose of a private seminary for many years, but is now removed. The Rev. Irving Hetherington, minister of Singleton, paid visits to Muswellbrook; but in 1847 Mr. Hetherington left the Hunter to take charge of the Scots Church in Melbourne. After him the Rev. Dr. J. S. White, of Singleton, supplied occasional services to Muswellbrook, until the arrival of the Rev. Duncan Ross, of the Synod of Australia, in 1856, who became the first settled minister. After a ministry of seventeen years, Mr. Ross resigned. He was thereafter for a time minister of St. Peter's, North Sydney, and subsequently of Walcha, where he died several years ago, after some years' retirement from active service. In 1874 the Rev. J. S. Laing (now Dr. Laing) was translated from the Manning River to Muswellbrook. A few years after his settlement a commodious manse was built on the hill on which the church stands, in a position which commands a magnificent view of the surrounding country. The church has externally a rather antiquated appearance, but internally it was recently remodelled, and now wears a pleasing aspect. Over twelve hundred pounds is in hand for a new church, donated in connection with the Centenary Thanksgiving Fund. The district

contains a goodly number of well-to-do and influential families belonging to our Church, including among others the Keys, Bowmans, Donald Macintyres, Halls, Campbells, Humphries. By his faithfulness as a pastor, and his ability as a preacher, Dr. Laing has won for himself the affection of his flock and the esteem of his brethren. Dr. Laing was elected to the chair of the State Assembly in the year 1884, and has held the office of Clerk of Assembly since 1874. He was also Clerk of the Federal Assembly till the Union in 1901, when he was appointed Senior Clerk of the General Assembly of Australia. Dr. Laing has now the help of an assistant in his parochial work, and regular services are henceforth to be conducted at Merriwa and surrounding district.

ELDERS:—The first Session was formed in 1889, Messrs. Robert Gall and George Ross being ordained as elders ; in 1896 Mr. W. McNeill was ordained, and Messrs. Robert Greig and Robert Lang in 1900. Owing to death and removal, Messrs. Ross and Greig are now the only elders. Mr. Ross has frequently represented the congregation in the General Assembly, and Mr. Greig has most efficiently performed the duties of hon. treasurer of the congregation.

NEWCASTLE, HUNTER-STREET CHURCH (ST. PHILIP'S).

In the year 1859 the Presbytery of Maitland, in connection with the Synod of Eastern Australia, sent funds to Scotland to bring out three ministers to labour within its bounds. Of these, the Rev. William Bain was the first to arrive. He landed in 1860, and, by appointment of the Presbytery, began forthwith to labour in Newcastle. A congregation was speedily gathered, and a call addressed to Mr. Bain to become their minister. He was ordained and inducted in 1861. The work of church building was quickly started. A valuable site was secured, and a brick church erected and opened in 1863. In 1879 the church was enlarged to seat 250 persons.

In 1895 Mr. Bain, after thirty-five years of faithful service, retired from active work. He occupied the Chair of the General Assembly in 1887, and for thirty-seven years was Clerk of the Presbytery of the Hunter, from which position he retired in 1904. The Presbytery made him a valuable gift of plate upon his retirement. The Rev. John Downey, M.A., B.D., was the next minister, being inducted in November, 1895. In April, 1902, he was translated to Victoria. The Rev. Thomas S. Crawford, M.A. one of our own students is the present minister, having been inducted in February, 1903.

The church has a valuable site, on which is good leasehold property A new church site has recently been purchased in Watt-street, part

of the Hunter-street property having been sold, and a handsome stone and brick church, to cost nearly £5,000, to seat 350 persons, is in course of erection. The church is henceforth to bear the name of St. Philip's, Newcastle. With the completion of the new building, a new era of progress and expansion should commence for this historic congregation.

In addition to the city church, the following suburbs are under the charge of the Session:—Smedmore, Carrington, Stockton, Belmont, Boolaroo. In the first three, religious services have quite recently been commenced, while an agent of the Home Mission, residing at Belmont, is meeting with much success there and at Boolaroo. Before long, the closer suburbs and the Lake towns should form two new parishes

The names of the ELDERS and dates of ordination are as follow:—Messrs. Alexander Brown, Hamilton Anderson, 1862; Alex. Cameron, Alex. Sheddon, Archibald Rodgers, 1866; John Cameron, Thos. Nicoll, Geo. Wardle, 1870; Jas. Kinloch, Wm. Wilson, 1876; Thomas Scott, Wm. Laughton, 1881; John Everette, 1883; Captain John Bain, Messrs. John Hay, John Stark, 1888; Wm. Todd, Wm. Wallace, 1896; M. A. Fraser, D. McIntyre, 1902; and T. S. Davidson, 1904. Of these the following are still in office: Messrs. Thos. Scott, John Bain, John Hay, Wm. Todd, M. A. Fraser, D McIntyre, and T. S. Davidson.

NEWCASTLE, ST. ANDREW'S.

The first Presbyterian services conducted in Newcastle, so far as we know, were by the Rev. Dr. Lang, who appointed the Rev. Lorenzo Lodge to Newcastle, on his leaving Ipswich in 1850. Mr. Lodge was an earnest Christian man and preacher, and during the two years he was there left a spiritual mark which is felt in the lives of people yet living. The original St. Andrew's was erected in 1850. The first settled minister was the Rev. James Nimmo. In 1861 he was succeeded by the Rev. James Coutts, M.A., who was translated from Parramatta. The church property, situated in the upper part of Watts Street, and extending round by Church Street to Bolton Street, formed a valuable block of land, and the church and manse erected thereon, though plain buildings, answered their purpose well for a number of years; but the desire to obtain more modern structures, more centrally situated, induced the congregation to dispose of the property, and invest the proceeds in building the large and prominent stone and brick church in which the congregation now worships, with the three storied manse and the commodious schoolroom attached, forming together a very complete ecclesiastical establishment.

Mr. Coutts continued the sole minister of St. Andrew's until the beginning of 1874, when the Rev. T. A. Gordon was inducted as his colleague and successor. Some seven or eight years after that, Mr. Coutts was called away to his rest. Mr. Gordon continued sole pastor until failing health constrained him to retire. The Rev. James Crookston, of Toowoomba, Queensland, succeeded in May, 1897, and under his able ministry the congregation prospered greatly. Mr. Crookston having accepted a call to Bendigo, in Victoria, in December, 1902, a minister was not settled until the Rev. John D. Brown, a recent arrival from Scotland, was inducted on 5th August, 1903. Early in Mr. Brown's ministry, church extension work was begun in the district of Merewether—a mining suburb south of Newcastle. The Australian Church, a fine brick building, accommodating about 200 people, was purchased, and the work quickly developed. By the end of the first year a congregation of thirty-eight members and sixty-five adherents had been formed. The membership of St. Andrew's is spread over all the suburbs of Newcastle.

ELDERS from initiation of parish:—Messrs. Ewan Macpherson, William Henderson, Alexander Livingstone, James Boyle, Robert Turton, James Kilgour, James Wallace, John Miller, Hamilton Anderson, James W. Scott, George Donald, John Waddell, Alexander Shedden, Henry Newtown, Hugh Graham, W. Stronach, P. Henderson, W. Scott, Donald McMichael, John Breckenridge, James Fraser, G. A. Malloch, Archibald Gardiner, William Downie, and Hugh S. Thompson.

PATERSON.

This is one of the oldest Presbyterian parishes in the Northern District. Its origins are veiled in obscurity, but, like many another parish, Paterson probably owes a good deal to the energy and foresight of Dr. Lang. The earliest available records go back to the year 1837, when the Rev. William Ross, M.A., was minister. With the little township of Paterson as a base, he carried on an extensive work among the scattered settlers on the Paterson and Williams Rivers. During the incumbency of Mr. Ross the cause flourished. He was a faithful pioneer minister, and his name deserves a place among the honoured ones of our Church. St. Ann's Church, a substantial brick structure, was erected, and, although fallen into disrepair, is still standing. Mr. Ross was assisted in the Eldership by Major Johnstone, and Messrs. Hugh McMaster and Hector Campbell. Later on the names of Messrs. David Irvine of Lewisbrook and James Tyrie of Gresford appear on the

Session Records. In 1847 Mr. Ross accepted a call to Goulburn, and was succeeded, in 1848, by the Rev. Christopher Eipper, who remained in the district for three years. About this time an exodus of settlers took place owing to the Government opening up land on the Manning River, and the Paterson congregations suffered considerably. The Rev. J. B. Laughton, B.A., became minister in 1851, and remained till 1855, after which the Rev. Thomas Stirton now Dr. Stirton took up the work. He laboured here with much acceptance for about eighteen years, being translated to Inverell in August, 1873. It was during his ministry that Mr. Robert Logan took up his residence at Torryburn, and proved a great strength to the parish. Dr. Stirton is still fondly remembered by many in the district. The erection of Dungog into a separate parish, as well as numerous removals from the district, left Paterson too weak to call a successor, and supply was provided at various times from Hinton and Dungog, which after a few years was discontinued altogether and the church was closed. In 1904 the Presbytery of the Hunter placed Paterson under the jurisdiction of the West Maitland Session, and recent efforts to resuscitate the cause by the Rev. A. S. McCook, B.A., have been met with encouraging success. The attendance at services is good, and it is hoped that a new church will soon be erected.

SCONE AND ABERDEEN.

The Presbyterians of Scone and Aberdeen were first ministered to as a separate charge by the Rev. Dr. J. S. Laing, the first minister, and were afterwards left for a time in the care of Mr. Hugh Hossack, who laboured diligently in the capacity of catechist. In the year 1873, the Rev. John Ayling was inducted, being translated to Pitt Town in July, 1885. He was succeeded in December, 1885, by the Rev. Philip Norman, who still continues to exercise a very successful ministry in that wide and important district. There are neat brick churches in Scone and Aberdeen, and wooden churches in the Rouchel and Gundy districts, and three Union churches used by the Presbyterians and Anglicans There are nine preaching stations to be supplied, and the minister's usual Sunday work consists of three services, with thirty miles of travelling. There is a vigorous Sabbath school in Scone, and the services throughout the district are well attended. In 1892 an excellent brick manse was erected at a cost of well nigh a thousand pounds. There is now no debt upon any of the church buildings, the Centenary Fund proving very helpful in attaining this end. The erection of a new brick church at Scone is contemplated at an early

date. For a brick church at Rouchel £231 is in hand through the Centenary Fund. Mr. Norman is much beloved by the flock who enjoy the benefit of his ministrations. An assistant is much needed for the satisfactory working of this extensive parish.

ELDERS:—Messrs. John Miller (Rouchel), John James Dodd, Kenneth Kennedy, George Percy Hall, James Campbell, Robert H. Carter, David Hall, and William Trotman Seaward, B.A.

SINGLETON.

The church and manse were built in 1832, on land given by the late Benjamin Singleton, and by funds half raised by subscriptions, and half paid from the Public Treasury. The Rev. Irving Hetherington was the first minister of Singleton, then called Patrick's Plains. Mr. Hetherington was transferred to the Scots Church, Melbourne, in 1847. In February of that year he was succeeded by the Rev James S. White, who passed the examination prescribed for candidates for the ministry by the Synod of Australia in connection with the Church of Scotland. Mr. White subsequently graduated M.A. and LL.D. in the University of Sydney. Dr. White's jubilee was celebrated in 1897 amid gratifying demonstrations of the affection of his flock and of the esteem in which he was held throughout the district in which he laboured so long and so successfully. The church was enlarged in 1870. On the distribution of the Estate of the late George P. Bowman, of Archerfield, his family donated the sum of £1,000 for the purpose of erecting a new church, which, with interest, now amounts to £1,800. This sum, together with a donation of £1,000 left by the late Alexander Munro, of Singleton, for church purposes, and interest, has been the means of enabling the congregation to commence the erection of a large and handsome church, designed by Messrs. Nixon and Adam, of Sydney (who have kindly supplied a drawing for insertion in this History), which will shortly be completed. Dr. White continued to perform all his parish duties with wonderful energy, until his death on 14th June, 1902, at the age of eighty-two years—his ministry extending over the long period of fifty-four years. He was elected in 1892 to fill the Chair of the General Assembly. He was a ripe scholar, an able preacher, a diligent pastor, a gentleman of the old school, with dauntless courage. He manifested a quenchless zeal in the cause of education, and was a most public-spirited citizen. He was latterly a member of the Council of Scots College, Sydney. Amid the active work of the ministry, he kept up his academic studies more than most, and achieved not a little

in the way of literary production. His funeral was a public event in Singleton, and his death was mourned not only by an attached congregation, but by the whole community. In succession to Dr. White, the Rev. Robert J. Wallace was translated from Killarney in Queensland to Singleton, in 1903. An excellent manse was purchased in 1904, at a cost of £1,000, towards which Mr. George Loader, of St. Clair, gave £250. Mr. James Moore, of Greenwood—one of the earliest and most generous friends of the congregation—died on 7th March, 1904, at an advanced age. Shortly before his death he gave £100 towards the manse. Several hundreds of pounds were contributed for the church building by parishioners through the Centenary Fund. Amongst the old families of the district who were prominent members of the Church in the early days were the Bowmans of Archerfield, the McDougalls of Dunolly and Kelso, and Thomas Barclay of Kelso, the Faulkners of Lairmont, the McDonalds and Collins of Vere, the Millers of Corinda, the Johnstons of Clydesdale, the Fawcetts of Glenridding, the Loders of Abbey Green, the Mackays of Dulcalmah, the Moores of Greenwood, the Bowmans of Strowan and Oaklands, the Duttons of Pelerin, the Waddells of Townhead, the Grahams of Westbrook, the Shearers, the Barclays, the Campbells, and many others. Mr. Wallace, receiving a call to St. Enoch's, Newtown, was translated to that parish in March, 1905.

ELDERS:—We have only been able to get the Session records from 1868, when Messrs. Andrew McDougall, J.P., and John Johnston, J.P., were the elders. In 1886, Messrs. Thomas Henry Moore, Alex. P. Aitken, and Donald McRae were ordained. Mr. Moore having resigned, and Mr. McRae not having officiated for some years, the Session at present consists of Messrs. A. P. Aitken, R. Lang, Wm. Chapman, M. A. Anderson, H. S. Austin, John Munro, and J. McLachlan. Messrs. Lang and McLachlan were admitted by certificate from Muswellbrook and Maclean respectively, and the other new elders were ordained in 1904.

WALLSEND AND WEST WALLSEND.

Wallsend church was built in 1867. It was united with Lambton under the Rev. Samuel Humphreys as first minister in 1870. Mr. Humphreys resigned in October, 1872. His successor was the Rev. C. J. Mood, who included Minmi in the charge. He worked in the parish for ten years, resigning on 31st May, 1883. The Rev. Philip Norman succeeded to the pastorate 27th November, 1883. Meanwhile, Lambton had been detached from Wallsend and joined to Hamilton.

Mr. Norman was called to Scone in 1885, much to the regret of the congregation. The Rev. Ewing J. Thomson next took up the work in April, 1887. He was translated to Euroa, Victoria, in 1891, and the Rev. David Fulton accepted a call to the vacant charge in 1892. He was translated to Gulargambone in March, 1894. The succeeding minister was the Rev. Robert Thomson (now of South Australia), inducted 10th September, 1894, and translated to Victoria in 1896. The Rev. David Fulton was recalled to Wallsend at the end of 1896, but demitted the charge in September, 1897. Minmi had meantime grown so as to be able to stand alone. West Wallsend had grown considerably under the Rev. R. E. Davies, but he resigned in 1896. Wallsend and West Wallsend were united in one parish in 1898. The Rev. W. Powell became minister of the united parish in January, 1899. Mr. Powell resigned in December, 1904. During Mr. Powell's ministry a handsome brick church was built at West Wallsend, which has developed and has petitioned the Presbytery to be disjoined from Wallsend and to be allowed to have its own minister. The petition has been granted, and West Wallsend is now being worked as a separate parish, though no minister is yet settled either at Wallsend or West Wallsend.

ELDERS:— WALLSEND: Past — Messrs. J. B. Hogg, Walter Beveridge, David Gardiner, Thomas Davidson, John Campbell, John Mitchell, David Stephenson, and Robert Hunter. Present—Messrs. Daniel Sneddon and Walter Mitchell. WEST WALLSEND: Messrs. David Howie, Henry Davis, and John McGeachie.

PRESBYTERY OF ILLAWARRA

TWO CHURCHES, SCHOOL, AND THREE MANSES

Plate 81

PRESBYTERY OF ILLAWARRA

TWO CHURCHES AND TWO MANSES

Plate 84

PRESBYTERY OF ILLAWARRA.

ALBION PARK.

The original name of Albion Park was Terry's Meadows. It formed part of the Wollongong charge under the pastorate of the Rev. R. H. Waugh, M.A., but, in 1888, along with Dapto and Mount Kembla, was erected into a parish, to be known as Albion Park. In May, 1888, the Rev. Richard Miller, B.A.—one of our own students—was inducted. Mr. Miller still continues to minister to an attached flock. There are churches and Sabbath schools in all the centres. During Mr. Miller's pastorate an excellent brick manse has been erected on five acres of land given by Mr. John Russell, of Croome. It has recently been cleared of debt. The need of a new church at Albion Park has for some time been apparent, and recently Mr. Russell, through the Centenary Fund, offered two acres of land as a site, and gave £400 towards the building. Through the same Fund about £70 more has been promised for the same purpose.

Elders:—Transferred from Wollongong Session 1888: Messrs. William Moles, J.P.; George McPhail, J.P. (deceased 1905); Duncan McGill (transferred to Grafton Session); and John Bovard (resigned). Ordained in Albion Park, November, 1889: Messrs. Archibald McGill; John Fraser, J.P. (deceased); and William Mathie, J.P. (deceased). Received from Shoalhaven Session, 1897: Mr. George McDonald, J.P.

BERRY.

Berry, formerly known as Broughton Creek, received services in the early days from Shoalhaven, but in 1878 it was erected into a separate charge, with these districts associated—Meroo, Coolangatta, Kangaroo Valley, Kangaroo Mount, Wattamolla, and Cambewarra, which was disjoined at a later date and added to Shoalhaven. The Rev. J. W. Dymock was in 1878 inducted as the first minister, and, greatly beloved, his work was fruitful of good. He was followed, in 1888, by the Rev. Robert Jackson—scholarly, energetic, and successful—who, in 1893, was succeeded by the Rev. R. N. Maclean, who only held the

charge for a few months; and in 1894 the Rev. Donald McLennan was inducted. This parish is fairly large, and for its efficient working involves much travelling. At Berry we have a weatherboard church, and a large, handsome brick manse, both recently cleared of debt through the Centenary Fund. Besides weekly services at the centre, the minister preaches fortnightly at Meroo, Coolangatta, Kangaroo Valley, and monthly at Broughton Village, Jasper's Brush, Bundywalla, and Foxground.

The name of the late David Berry (after whom this town is named) is not only revered in the town and district, but throughout our Church (of which he was a staunch member) it has become a household word by reason of his munificent bequest to the Sustentation Fund. Dr. Hay is worthily walking in his footsteps, and has built churches to the memory of Mr. Berry, and has proved a benefactor to our local church, a courteous, generous, and true friend to his minister. Mrs. Hay and Mrs. Robertson conduct the Coolangatta Sabbath School; Mrs. David Hay is president of the Berry Guild, with Mrs. Bruce as secretary and Mrs. McLennan, treasurer.

Notwithstanding the exodus of families and the removal of the heads of families by death, there have been new members added to the communion roll at every sacrament during Mr. McLennan's pastorate of eleven years. Mr. McLennan having (April, 1905) accepted a call to Allora, Queensland, the Rev. David Smith, M.A., late of Albury, was inducted as his successor on 21st September, 1905.

There are four ELDERS, namely:—Messrs. James English, Thomas MacLay, W. Tindell, and W. Tomlins, senr.

HELENSBURGH.

Services in this district were begun by the Rev. Dr. Bruce, as Convener of the Home Mission Committee, on Sabbath, 30th June, 1901. The Rev. Donald Ross was the first resident Presbyterian minister, working on behalf of the Home Mission Committee. During his term of work, which extended over fifteen months, Mr. Ross by his earnest and diligent labours established the Presbyterian cause as a living fact in the district. Services were held temporarily in the School of Arts, Helensburgh, and in the public halls of Clifton and Otford respectively.

Grants of sites for church building purposes were soon secured in Helensburgh and Clifton—in the former case the site being leasehold, granted by the Metropolitan Coal Company, and in the latter a freehold allotment, granted by Mr. T. Saywell, who also gave £20 towards a church building.

From October, 1902, Mr. E S. Henderson, Divinity student, supplied for six months, and by his earnest labours endeared himself to the people. He was succeeded for a brief term by the Rev. J. F. Briggs. On his leaving, the Rev. W. W. Craig, M.A., was placed in charge, and remained there till April, 1905. During his term two churches were opened, namely, at Helensburgh and Clifton, on the same Sabbath, 15th May, 1904, and the services were conducted by the Right Rev. Dr. Bruce, Moderator of the Presbyterian Church of Australia, and by the Rev. D. Ross, first minister resident. Besides the church buildings, organs have been bought or presented in all three centres, so that in less than three years the Presbyterian cause has been firmly established in this important district. Mr. William Dobbie has now taken up the work. Steps have lately been taken with a view to raising the district from a Home Mission to a sanctioned charge.

KIAMA.

In 1837 the Rev. John Tait arrived in the colony, and he was the first minister to the Presbyterians in the Wollongong and Kiama district from 1837 to 1841. Dr. Menzies' barn, at Minnamurra House, was the first meeting place. Services were also conducted from time to time by the Rev. C. Atchison, of Wollongong. In 1842 a school church was erected at Jamberoo, the use of which was granted to ministers of other Churches. In 1845 Mr. Robert Taylor, a divinity student of the Free Church of Scotland (now the greatly-esteemed minister emeritus of Norwood, near London, and an ex-Moderator of the English Presbyterian Synod), came to the Kiama district, and organised congregations both at Jamberoo and Kiama. The Disruption of the Church of Scotland in 1843 having been followed by a Disruption in the Synod of Australia in this colony, the people of these districts cast in their lot with the Free Church party, and waited for a minister from that Church. The Rev. George Mackie, having arrived from Scotland, was in October, 1849, ordained at Jamberoo as Free Church minister of Illawarra and Shoalhaven, with Kiama as its centre. But his parish was too extensive, and by-and-bye portions north and south became separated, until the charge embraced only Kiama and Jamberoo. In 1857 Mr. Mackie resigned and went to Victoria, where he did a splendid work for that Church. He was succeeded by the Rev. Dr. John Kinross, in December, 1858, who continued the beloved minister until his appointment as Principal of St. Andrew's College in 1875.

Both the Sutton Forest and Berry parishes might be said to be the fruit of visits paid to them by the minister of Kiama. In 1862 the old

Jamberoo church was enlarged, and in the following year a new church was opened in Kiama. In 1876 the present Jamberoo church was opened, and in 1898 the Kiama church was completed by the erection of vestry and spire. In 1876 the Rev. John Wilson, M.A., formerly minister of Bombala, was inducted as the third minister of Kiama. In June, 1889, Mr. Wilson, after a pastorate of nearly thirteen years, resigned, and obtained admission into the Episcopal Church. He was followed by the Rev. John Burgess, M.A., who was translated from Maclean and inducted in January, 1890. Mr. Burgess has rendered valuable service in carrying on the business of the Church. He has had the honour of occupying the Chair of the Assembly, and at the 1905 Assembly was appointed Assistant Clerk, he having been Convener of the Business Committee for years. Other parishes have had their eyes on him, but he has up till recently chosen to abide among the people who have given ample proof that they esteem and love him. At length, however, he accepted a call to Marrickville, Sydney, where he was inducted in August, 1905.

ELDERS, past and present:—Messrs. James Wallace, Robert Menzies, L.R.C.P., John Waugh, David Lindsay Waugh, formed the first Session. Messrs. John Moon, M.D., James G. Wilson, Charles Cameron, James Colley, John Miller, John Waugh Dymock, William Robb, Joseph Redford, William Gordon, Emmanuel Shackle, Charles Milne, David Lindsay Dymock, and William Colley.

SHOALHAVEN.

Prior to the settlement of a minister occasional services were held in the Shoalhaven district by the Rev C. Atchison, of Wollongong, and by the Rev. George Mackie, of Kiama. In 1850 the Rev. J. H. Garven, M.A., was settled as the first minister of the district, in connection with the Established Church of Scotland. His headquarters were at Numba, where he preached in the quaint iron church which is still used for services. Mr. Garven laboured in Shoalhaven till 1862, when he left for the Clarence River. In 1854 the Rev. Wm. Grant, M.A. (afterwards D.D.), arrived as the representative of the Free Church of Scotland, and was settled as minister at Terrara, where he preached in a wooden building, no longer extant. In 1865, the year of the Union of the Churches, the two congregations were amalgamated, and in 1875 the present large freestone building was erected in the rising town of Nowra, now the chief town of the district.

Dr. Grant died in 1897, aged 92, having laboured for over forty years as minister of Shoalhaven, beloved and lamented by men of all classes and creeds. He was buried amid impressive demonstrations of the honour in which he was held. His name is still a household word and will not soon be forgotten, either in the Shoalhaven district or on the Northern Rivers, to which many of his beloved people removed. "He was greatly esteemed," says the General Assembly's Minute, "by his brethren for his modest disposition and genial and brotherly spirit. He was a powerful preacher, a model pastor, and greatly beloved by his flock and by all who knew him. In labours he was most abundant. A godly and devout man himself, he was successful beyond most in diffusing a spirit of piety throughout the whole district in which he laboured." The Rev. John Kemp Bruce was inducted as colleague and successor to Dr. Grant in 1891, and remained till 1898, when he was translated to the new parish of Wahroonga, in the Presbytery of Sydney. After a vacancy of nine months, the Rev. Robert Inglis, M.A., was inducted in November, 1898, and still labours with much zeal and acceptance in the district. In 1892 a very handsome brick manse was erected at a cost of over £2,000, and forms an ornament to the town. The parish is a very extensive one and contains fifteen preaching stations and as many Sabbath schools: Nowra, Numba, Bolong, Bomaderry, Cambewarra, Brown's Mountain, West Cambewarra, Budgong, Burrier, Tomerong, Cabbage Tree Creek, Wandandian, Jervis Bay, Pyree, and Greenwell Point. To aid in overlooking the work of so large a field the minister has an assistant associated with him. The Rev. Dr. Grant's first assistant was the Rev. John Walker, immediately after his being licensed to the ministry in 1881. He was succeeded by the following: the Revs. J. Goudie, J. Milne, Messrs. Wm. Dobbie, A. Robertson, A. D. Robertson, J. C. Gibson, and F. L. A. Schloeffel. The following were the original Elders:—Messrs. Thomas Mackenzie, William Thorburn, and Donald Munro. Mr. John McArthur, Session Clerk for very many years and recently deceased, is worthy of special mention as a big-hearted man, a devoted worker in the Church, and for long years one of the mainstays of the parish. The Presbyterian element is stronger in Shoalhaven than in most other districts of the State, and the congregations, specially on Communion seasons, are very large; but there, as elsewhere, the innovating spirit of the age has been making inroads on the habits of piety, and the good old ways of the fathers.

The following are the properties of the Church in this parish:—At Nowra, 2 acres and stone church, brick hall and manse; at Terrara, 3 acres; at Numba, 2 acres, and an iron church; at Pyree, 1 acre; at

Bomaderry, manse site and weatherboard church; at Bolong, ¼ acre and weatherboard church. It is proposed to build a wooden church at Wandandian. Only about £400 debt on all.

In addition to the original Session, the following have occupied the position of ELDERS:—Messrs. T. McLaren, J. McPherson, John Gibson, senr., Thos. Robson, Donald McTavish, John Gibson, junr., James Watt, junr., R. McDonald, and A. R. Buckland.

WOLLONGONG.

The first minister settled in Wollongong was the Rev. John Tait, who laboured as pastor of practically the whole of Illawarra from 1837 to 1841. Dapto, Shellharbour, Kiama, Shoalhaven, and probably Appin, were included amongst his preaching centres. The Rev. George Tait, M.A., of South Yarra, Melbourne, and the Rev. Lithgow Tait, M.A., of Coburg, Victoria, are his sons. The second minister settled in Wollongong was the Rev. Cunningham Atchison, who ministered from 1841 to 1864, in connection with the Synod of Eastern Australia. The Rev. Hugh McKail was minister of Shellharbour and Terry's Meadows (now Albion Park) from 1854 to 1859, under the Synod of Eastern Australia The Rev. William Mitchell, M.A., and the Rev. William Chaucer, were settled in Wollongong, the one for two years (1864—1866) and the other for one year (1866—1867). In 1868, Wollongong, in conjunction with Albion Park, called the Rev. Roger McKinnon, who was inducted as minister of the united parish, and laboured with much acceptance until 1873, when he accepted a call to Hill End. In 1874 the Rev. John Anthony Stuart (now of Bacchus Marsh, Victoria) was inducted. He held the pastorate for four years, and was, in 1879, succeeded by the Rev. Robert Hope Waugh, M.A. Mr. Waugh continued to minister zealously for fourteen years, and under his pastorate the parish prospered. In 1888 Albion Park on the south, with Dapto and Mount Kembla, was erected into a separate charge Another division was effected in 1890 on the north side, and a new parish, with Woonoona as centre, was formed, and the present commodious schoolroom was erected in Wollongong. Mr. Waugh accepted a call to Neutral Bay parish, Sydney, in March, 1893, and was succeeded in July, 1893, by the Rev. Simpson Millar, B.A., who held the pastorate with success until June, 1895, when he died. The Rev. Andrew Mackay—called from Leichhardt, Sydney—succeeded Mr. Millar, and held office from 1897 to 1899. On his death, he was succeeded, in August, 1900, by the Rev. C. A. White, B.A.—a licentiate of our own Church—who laboured with great energy until

March, 1903. Mr. White having been translated to Stanmore, Sydney, he was succeeded by the Rev. D. McKay Barnet, B.A. another of our native-born ministers translated from Narrandera, in August, 1903.

Between 1837 and 1841 the Wollongong church was built, all except the spire, which was added during the pastorate of the Rev. Cunningham Atchison. The church occupies a commanding position in the town. There is a good manse (recently enlarged) with garden and paddock attached. There are two out-stations, Balgownie and Unanderra—at each of which places we have churches—a fortnightly Sabbath service being maintained in each.

ELDERS at present holding office :—Messrs. John Richardson, John Chad, William James, James Smith, Alexander Lang, Charles Dawson, Robert Finlayson, and A. J. Murray.

WOONOONA.

Woonoona was originally part of the Wollongong charge, but in 1890, during the pastorate of the Rev. R. H. Waugh, M.A., it was made a separate parish, with Corrimal and Robbinsville attached. The Rev. William Groundwater Fraser was the first settled minister, having been inducted in October, 1890. He was followed, in February, 1895, by the Rev. James Lawrie, its present esteemed minister. The present preaching centres are Corrimal, Woonoona, and Thirroul (late Robbinsville. We have churches at Woonoona and Corrimal. Coal mining is the main support of this district.

ELDERS:—Mr. James McKay (deceased), the Rev. J. W. Dymock (removed to North Sydney), Messrs. T. C. Hamilton (now of Shellharbour), A. S. Artis (died June, 1905), and John Myles, the sole remaining elder.

PRESBYTERY OF THE LACHLAN.

CONDOBOLIN.

This district was originally part of the parish of Forbes, and was regularly visited by the Rev. A. A. Aspinall, B.A., until it was formed into a new parish.

In 1880 the Rev. Gavin Malcolm was translated from Carcoar to Condobolin, and was the first settled minister. He was succeeded in September, 1889 (though not inducted till 12th January, 1892), by the Rev. George Keith, M.A., recently arrived from Scotland, who was the first minister resident in Condobolin. In 1895 the old Condobolin Station house was acquired as a manse, which has a fine orchard and ten acres of river frontage-land attached. Mr. Keith still continues to labour with zeal and acceptance in that wide field. There is a substantial church in Condobolin, built when the Rev. A. A. Aspinall was minister of Forbes. An excellent brick church was opened at Warroo in 1896, and this year (1905) a handsome church was completed at Euabalong. There is no debt on any of the properties. We have joint ownership with the Church of England in the church at Marsdens, built in 1892, and have acquired the right to use several suitable buildings in every part of the district.

There are various preaching centres—some at great distances—where service is regularly maintained. These include: Euabalong, Cudgellico, Mowabla, Melrose, Bobadah, North Condobolin, Derriwong, Milby, Birrank, and Warroo.

The ELDERS are:—Messrs. R. Morton, W. Maitland, J. T. Gavel, E. H. Henderson, and J. Edgar. Mr. David Scott was an elder till his lamented death in 1904.

THREE CHURCHES AND TWO MANSES

TWO PORTRAITS, FIVE CHURCHES, AND A MANSE

(Photographs received too late for classification).

SIX CHURCHES AND TWO MANSES

PRESBYTERIAN CHURCH IN NEW SOUTH WALES

MINISTERIAL MEMBERS OF THESE PRESBYTERIES, 1905

Plate xx

FORBES.

In the early days, services were conducted in the Forbes district by various ministers and agents of the Home Mission Committee until 1874, the year in which the Rev. A. A. Aspinall, B.A., was inducted as the first settled minister. By his zealous labours the parish was organised, buildings erected, and the congregational machinery brought into a condition of healthful activity. He was the pioneer of the Lachlan, travelled much, and took great interest in the outlying settlers, and specially in the welfare of the young men of his wide parish. He remained till 1887, when he was translated to Redfern, Sydney, and subsequently became first Principal of the Scots College, which is prospering so well under his care. He was followed by the Rev. J. H. Craig, M.A., in June, 1888, who held the pastorate till March, 1897, when he resigned. He was succeeded in May by the Rev. W. M. Smith, M.A., who, in September, 1898, was translated to Balmain West. The Rev. T. D. Evans was inducted in March, 1899, and in February, 1902, was translated to Mudgee. The present minister, the Rev. George Paul, was, in May, 1902, translated from Grenfell.

The church is a handsome stone building, with stained glass memorial windows, and is seated for 250 people. It stands on a commanding site of three roods, in the centre of the town; it cost £2,000 and is out of debt. There is a weatherboard schoolroom adjoining the church. The manse is a substantial modern brick cottage of seven rooms, and stands in five roods of ground on Camp Hill, three-quarters of a mile from the church. It was built in 1902, and cost £700, of which £350 has still to be paid.

Forbes is the centre of a wide district, which furnishes ample scope for Mr. Paul's zealous labours. The out-stations are Budgerabong, Eugowra, and Lachlan Gold Fields.

Elders:—Ordained 1874: Messrs. James Twaddell (died 1891), John Wood (died 1904), William McNichol, Roderick M. Fraser (died 1877); 1878: James Jardine; 1891: William Wilson, the Hon. Thomas Brown, M.P.; 1896: Mr. Roderick McKenzie.

PARKES.

Parkes was originally a goldfield, known as The Bushman's, but after twelve months the name was changed to Parkes, after the well-known Australian statesman.

The first minister who visited the place was the Rev. A. A. Aspinall from Forbes. Service was held in Mr. R. McBurney's store, which was in process of erection. A committee of Presbyterians having been

formed, a building was purchased in the town, which, though it was of a very primitive and humble description, sufficed for services for a time. As the Methodists had no church, they approached the Presbyterians with a proposal that both Churches should unite in building a Union Church, to be used alternately by these two Churches.

The Rev. George Sutherland, D.D., of St. George's Church, Sydney, having paid a visit to Parkes, induced the people to connect themselves with the Church which he represented—the Presbyterian Church of Eastern Australia—and promised to send supply. Supply was accordingly sent, and Messrs. Hamilton, Livingstone, and Hill maintained service for six or seven years. But in the meantime debt was accumulating, and the Bank having pressed its claim for payment of the overdraft, the Presbyterians sold out their interest to the Methodists. While the Presbyterian cause had thus fallen into a disorganised and depressed condition, the Rev. J. M. Ross visited the district, and the result was that the Rev. T. W. Smythe (who had been settled there as our minister in February, 1890) resigned, and the charge was supplied by agents of the Home Mission Committee until the Rev. W. Finlay Brown was called and inducted in 1899. A manse has been built, and by the acceptable ministry and praiseworthy efforts of Mr. and Mrs. Brown the parish has been brought into a prosperous and progressive condition. The communicants now number 100 as against 4 when the Session was formed.

The preaching stations are Parkes (which is the centre), Alectown, Peak Hill, Burrill, Bullock Creek, Curra, Cook's Myalls, Deep Lead, Bogan Gate, Gunningbland Siding, Welcome, and Coobang.

Sites for churches have been secured at Bogan Gate, Burrill, Curra, Gunningbland Siding, and Bullock Creek. It is hoped that churches will be erected at these centres soon. There are Presbyterian churches at Parkes and Alectown.

ELDERS:—The first Session was formed in November, 1892, by authority of the Lachlan Presbytery, consisting of the Rev. T. W. Smythe, minister, and Mr. G. F. Giles (formerly of Culcairn) and Mr. H. McInnes, elders. In August, 1903, Mr. McInnes left the district, and in March, 1904, Messrs. D. McDonald and H. E. Hodgkinson became elders. At the end of that year the latter left the district, so that now only Messrs. Giles and McDonald remain in office.

PRESBYTERY OF MONARO.

BEGA.

Bega formed part of the original Twofold Bay parish, which extended from Cobargo on the north to the Victorian border on the south. In this extensive field the first minister settled was the Rev. Colin R. Greig, who remained till 1864, when he resigned. He was followed by the Rev. Alexander Boddie, the charge meanwhile having been transferred from the Presbytery of Illawarra to that of Sydney, on account of the greater facilities for travelling. Mr. Boddie's pastorate extended to 1867. After a somewhat prolonged vacancy, the Rev. William Thom, M.A. (son-in-law of the late Sir Henry Parkes, K.C.M.G.), was inducted in 1869 and held the pastorate till 1872. In his time the church in Bega was erected. The Rev. William Baker laboured for a period of about six years in the district in connection with the Church Extension Committee, and in 1879 was duly inducted as minister and held the pastorate till 1884, when he retired from active service, retaining the position of senior minister. He died on 28th January, 1905. The following year the southern portion of the field was erected into a separate charge, leaving as the constituent portions of the Bega parish:—Bega, Wolumla, Candelo, Brogo, and Cobargo. After an interval of four years, during which supplies were received from headquarters, the Rev. J. J. F. L. Fergusson, M.A., recently arrived from Scotland, was ordained and inducted in February, 1888, and ministered till 1891, when he resigned. He was succeeded in July, 1891, by the Rev. Donald McLennan, during whose ministry of nearly three years the manse was built. He was followed by the Rev. Matthew Kirkpatrick, B.A., inducted in November, 1894. During his pastorate several preaching centres were added to the list, viz.:—Bemboka, Kameruka, Tantawanglo, and Wallagoot: and Cobargo is now, tentatively, part of Moruya parish. A neat new church was

erected at Wolumla in 1904, almost free of debt, and money is in hand for a school hall at Tantawanglo; and a sum of money has been subscribed for the purchase of land for church purposes at Bemboka. Considerable improvements were also done to the manse property. A new parish will ere long be started in the north end of the field, extending from Cobargo to Murrah, and embracing a number of important centres.

Of debt on the buildings there might be said to be almost none. A very considerable sum was subscribed through the Centenary Fund towards clearing the debt on the manse. The district is throughout a progressive one, and the prospects of the parish are of the brightest.

In February, 1904, the Rev. M. Kirkpatrick accepted a call to Lismore, after over nine years of earnest and fruitful work, and he was succeeded in June, 1904, by the Rev. John Muir, recently arrived from Scotland.

PREACHING STATIONS at present:— Sunday services: Bega, Wolumla, South Wolumla, Candelo, Brogo. Week-night services: Wolumla, South Wolumla, Back Creek, Double Creek, Wallagoot, Settlement, and Bemboka.

ELDERS:—Messrs. W. Murray, E. Hughes, John Moffitt, and W. J. Cunningham (session clerk). COMMITTEE OF MANAGEMENT:— Messrs. C. J. Cunningham (hon. secretary), F. J. Filmer (hon. treasurer), H. Hughes, W. Watson, P. Fraser, W. Weatherhead, C. Reynolds, J. L. Scholes, R. Hart, and J Pearce.

BOMBALA.

Occasional services appear to have been supplied to Bombala at a very early date, but the first minister settled in the district was the Rev. A. C. Geikie (afterwards Dr. Geikie). He arrived in 1861, and shortly thereafter was inducted into his first Australian charge at Bombala. After a brief pastorate he was translated to Bowenfels. He was followed at Bombala by the Rev. Colin R. Greig, who held the pastorate for several years, from May, 1864, till March, 1872. In 1873 he was succeeded by the Rev. John Wilson, M.A., who in 1876 was translated to Kiama. In 1878 the Rev. William Gardner was translated from Yass to Bombala. In 1895 Mr. Gardner retired, and was followed by the Rev. A. G. Michie, who, after an earnest ministry, died suddenly on the Delegate road. The present minister, the Rev. J. H. G. Auld, B.A. (eldest son of the Rev. John Auld, M.A, of Ashfield), was inducted in 1902, and under his ministry the parish is prospering.

The parish is some sixty miles long. There are three churches—one of stone at Bombala, one of brick at Bibbenluke, and one of wood at Delegate—with sittings for 500. The foundation stone of the first Bombala church was laid by Captain Campbell of Cambelong, a staunch Presbyterian. There is a manse, with twenty acres of glebe. There are sixteen preaching stations, at which service is statedly maintained—regularly at seven centres and occasionally at nine. Under the energetic ministry of Mr. Auld the parish is in a very healthy and progressive condition. In connection with the Centenary Fund some £500 has been subscribed for a new and more central church site (which has been purchased facing the bridge joining the two parts of the town) and for the removal and enlargement of the church. This is about to be gone on with.

PREACHING CENTRES:—Bombala, Delegate, Bibbenluke, Cathcart, Mila, Tiptree, Willow Glen, Craigie, Saucy Creek, Delegate River, Bendoc, Tombong, Cambalong, Tinganingi, Belview, and Bondi.

ELDERS (so far as known):—Messrs. John Rutherford (recently deceased), John R Robbie (deceased), James H. Hogg (now in Eden parish). Present Session : Messrs. Donald Campbell, J.P , Donald Rankin, John B. Campbell, Wm. Oliver, Thomas Oliver, and Joseph Thomas.

COOMA.

About the year 1865 the Presbyterians of Cooma started a movement to obtain the services of a settled pastor The Rev. William Baker, afterwards minister of Bega, having visited the district, was called and inducted, and remained till 1872. His residence and principal church were at Round Plain, about twenty-five miles from Cooma A cluster of influential Presbyterian families rendered it the most important centre in those days. A church was built and opened by the Rev. William Ross, M.A., of Goulburn, who preached in Gaelic as well as in English. After the Rev. William Baker's demission, services were held from time to time as supply could be obtained. But in 1877 negotiations were opened with the Rev. J. H. Archibald of Taralga, with the result that, early in the year 1878, Mr. Archibald was translated from Taralga to Cooma and became the first minister to reside there. Mr. Archibald remained five years, doing a good work and winning great regard throughout Monaro. On his resignation he was followed by the Rev. Evan Bissett, who held the pastorate from 1882 to March, 1885. In January, 1886, the Rev. George Hay was inducted, and left in June, 1890. He was followed by the Rev. James Marshall in October,

1890, who laboured earnestly till December, 1893. Among the preachers who subsequently officiated was the Rev. N. E. Paterson, who was killed by a fall from his horse, after conducting service at Maffra church, near Cooma. For years thereafter Cooma had no settled minister, but eventually the Rev. W. A. S. Anderson, B.A., was called and inducted in December, 1897, and did good work until translated to Bowenfels in February, 1900. He was succeeded in October, 1900, by the Rev. John H. Craig, M.A., who formerly rendered efficient service as pastor, first of Blayney and afterwards of Forbes. Mr. Craig was translated, after an earnest and vigorous pastorate, to Moss Vale in September, 1904, and the parish is now being supplied by the Home Mission Committee. Cooma having been found too large a district for one man, it was, in 1885, sub-divided and a new parish formed under the name of West Monaro. At present the Cooma parish includes Cooma, Berridale, Maffra, Bungarby, Nimitybelle, Governor's Hill, Bredbo, and Kelton Plains

In 1887 a property of fifteen acres with a house on it, two miles from Cooma, was purchased for a manse, but subsequently all of this was sold except six acres with the house, which is at present let until it can be sold, permission having been obtained from the General Assembly. In 1891 a commodious brick manse was erected adjoining the church, under the pastorate of the Rev. J. Marshall. In 1879 tenders were accepted for the building of a church to cost £1,545. The church was opened in 1882. It is a handsome, prominent building, built of granite, with spire containing bell and clock. There is a weatherboard church at Maffra, and a substantial stone church at Berridale; sites have also been secured at some of the other preaching centres. Special mention must be made of two worthy elders of the church, the late Mr. William Jardine, of Curry Flat Station, Nimitybelle, and Mr. John C. Ryrie, of Maffra Station, to whose loyalty and liberality the progress of the Church throughout the district has been largely due. Up to three years ago this parish was crippled with debt, but through the operations of the Centenary Fund nearly £1,000 has been paid off, Mr. J. C. Ryrie, junr., donating 500 guineas to the Fund for that purpose Mr. Ryrie is son of the late Mr. William Ryrie, who, as we learn from the Rev. Dr. R. Hamilton's *History of the Presbyterian Church of Victoria*, was one of the five first Trustees of the first Presbyterian congregation in Melbourne founded in 1838.

Elders:—Among those who have served the Church as elders in this parish are:—Messrs. — Carter, — Oliver, John McPhie, Wm. Beattie, Wm. Jardine, John C. Ryrie, junr., Richard Evans, and Daniel Roberts.

EDEN.

Eden formed part of what was originally the Twofold Bay parish. This covered a large territory, including in addition to Eden, Bega, Pambula and other centres. The ministers whose names are associated with the charge in its undivided state are the Revs. Colin R. Greig, A. C. Boddie, William Thom, M.A., and William Baker. Prior to its separation from Bega, Eden was for a time supplied by Mr. James Morrison, catechist, who up to the year 1904 continued zealously to supply Bermagui and Tilba. Towards the end of 1885 the Presbytery of Monaro erected Eden, with Pambula and Merimbula, into a separate parish; and in December of that year the Rev. J. L. Forbes, M.A., B.D., was ordained and inducted. The church at Eden is a substantial brick building on a stone foundation. It was opened on 26th May, 1866, and was the first church built after the Union. Some thirty years after the erection of the church, the site was claimed by a representative of the original purchaser of the allotment. The claimant demanded £120 in satisfaction of his claim. Rather than go to law, with all the risks attaching to it, the whole amount was generously paid by Mr. A. Weatherhead, of Nangutta, who died two or three years ago at the age of ninety-one. Since the settlement of Mr. Forbes, wooden churches have been erected at Wyndham and at Pambula. Subscriptions have also been received, through the Centenary Fund, for the erection of churches at Burragate and Towamba. There is neither manse nor glebe. Besides the main centre, there are some seventeen other places in which services, more or less frequent, are held. It is a rough country and the charge is a laborious one, and much credit is due to Mr. Forbes for the self-denying energy with which he carries on the work.

Preaching Centres:—Eden, Pambula, Merimbula, Rocky Hall, Wyndham, Burragate, Lochiel, Towamba, Kiah, Perico, Nangutta, Bondi, Wog Wog, Timbilica, Yambulla, Mallacoota, Genoa River, and Wongrahell. The last three places are in the State of Victoria.

Elders:—Messrs. William John Moorhead, Charles George Kebby, and Armstrong Lockhart Munn.

MORUYA.

A visit from the Rev. Dr. Lang, in 1862, gave the first impulse to the starting of the Moruya parish. Through his instrumentality an excellent site for church, manse, and school was obtained in the township of Moruya. Service was held in the Court House until the church was erected. The Rev. Patrick Fitzgerald was, in the year 1863, inducted as the first minister of the parish, which extended from

Nerrigundah to Ulladulla. He remained pastor until, in 1870, he was translated to Windsor. He was succeeded by the Rev. James M. Innes, who was inducted in 1878. He was followed in 1883 by the Rev. J. H Archibald, who was inducted, and continued pastor until 1897, when he retired, owing to increasing infirmity. He and his wife were very greatly esteemed. The present minister, the Rev. J. D. Murray, was inducted in 1898. The parish now embraces twelve preaching centres, extending from Cobargo on the south to Nelligen on the north, viz., Moruya, Coila, Bateman's Bay, Nelligen, Nerrigundah, Cobargo, Tilba Tilba, Bodalla, Eurobodalla, Wagonga, Tomaka, and Mogo. Occasional services are also held at Dignam's Creek, Narovma, Durras Lake, and Moruya Heads. Through the energetic labours of Mr. Murray the whole of this large area is supplied. The manse and the churches at Moruya, Bateman's Bay, and Nerrigundah are of wood, while at Coila a brick church cemented was opened in 1904 by the Rev. John Walker, practically free of debt.

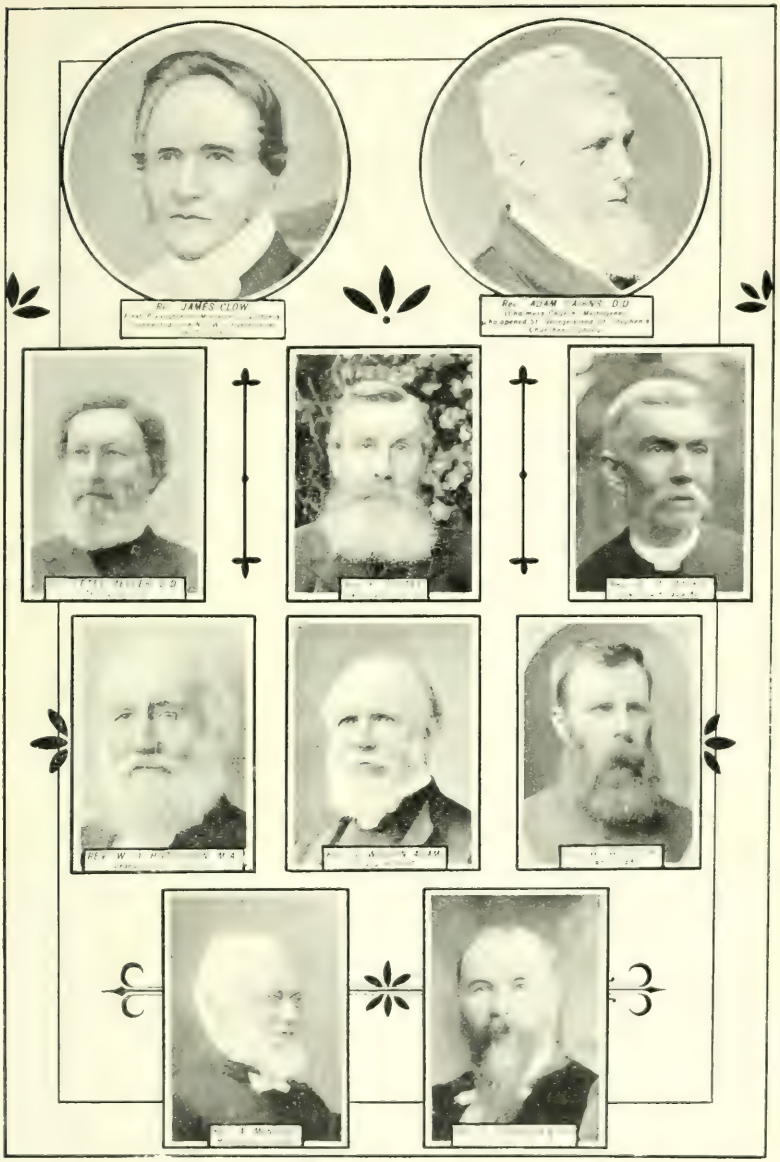
List of ELDERS from formation of parish:—Messrs. Robert Anderson, John McIntosh, Peter Small, Robert Spear, Benjamin Knappett, James R. Lamont, James Mercer, Henry Anderson, Thomas McLean, and Duncan T. McIntosh.

WEST MONARO.

The first church built in this district was that at Round Plain, and the Rev. William Baker was the first to officiate in it. The property consists of a substantial stone church, standing on a two-acre allotment, granted by the late Mr. Wm. Jardine, and in addition five acres for manse and glebe. At Adaminaby—the chief town—there is a stone church, the foundation of which was laid by Mrs. A. A. McKeahnie, of Rosedale Station, her husband being the chief contributor. The cost was £300. These two churches are together capable of seating 240 worshippers. They are Presbyterian Church property, and free of debt. Mr. A. D. Robertson did much towards clearing the debt off Adaminaby while he was in charge

At Jindabyne there is a Union Church, where monthly services are held by the Presbyterians in their turn. Monthly services are also held at Spring Vale and Willow Grove. Occasional services are conducted at Snowy Plain, Kiandra, Dry Plain, Yaouk, and Boobyang.

This field is occupied by an agent of the Home Mission Committee, whose labours are extended over a territory within a radius of thirty miles from the centre. In 1905 the Presbytery re-united this parish with Cooma, and it is to be worked by an assistant.



REV. J. CLOW AND DR. CAIRNS, AND VICTORIAN MINISTERS WHO HAVE HELD PARISHES IN RIVERINA

Plate ..

THREE CHURCHES AND TWO MANSES

PRESBYTERY OF THE MURRUMBIDGEE.

BALRANALD AND MOULAMEIN.

Balranald was for many years connected with the Victorian Church, and among the ministers who occupied the field in these days may be mentioned the Rev. James Groundwater. Since it became attached to the New South Wales Church, the first minister who appears on the list is the Rev. Alexander Hardie, settled in 1887. Called to Tasmania, he was followed in 1890 by the Rev. James MacAndrew, M.A. After him came the Rev. A. G. Michie, in 1894, and he was succeeded in 1900 by the Rev. J J. Jennings, who resigned in 1904, after faithful work in trying times, amid stringent drought conditions. Since then his place has been taken first by Mr. J. McMurtrie, and then by Mr. George T. Hughes, who has been in this parish since January, 1905.

There is at Balranald a tasteful wooden church, with seating accommodation for 150. It has, however, an embarrassing debt. With Balranald, Moulamein—fifty-five miles off—is associated, where there is also a wooden church capable of holding 100. There are fourteen out-stations which receive monthly visits, including recently, Euston, which is really part of the Wentworth parish—too long neglected by our Church, since the Rev. R. Johnston Smith used to visit there. The working of such a parish involves a vast amount of travelling, but it is our Church's work, as most of the land-owners are our own people. There are some very superior homesteads, though they are generally far apart.

Balranald is the centre of the parish. The preaching stations around are Canally, recently owned by Mr. Alexander Lawrence, whose wife is a niece of the late Sir James MacBain ; Paika, owned by the late Mr. Peter Macpherson, loyal and generous for thirty years past, whose son, Mr. Walter A. Macpherson, is following in his father's footsteps and is the most liberal supporter of the Church there to-day. Oxley township is sixty miles away.

Moulamein is the largest preaching centre next to Balranald. Twenty years ago it was a self-sustaining charge, having its own resident minister—the Rev. A. McNicol being inducted in 1878 and resigning in 1880. The Rev. J. Groundwater was minister from 1882 to 1884, his parish including Balranald. In those days the late Messrs. Thomas Linton, John MacVean of Mooloomoon, Grant and Childe of Cunninyeuke, T. Armstrong of Noorong, — Mein of Moolpa, and — Turner of Nyang, were the outstanding supporters, and while they lived there was no lack of funds. They have all passed away, but at Noorong Mr. J. Armstrong still supports the Church of his fathers.

The Presbyterian stations around Moulamein are :— Nyang (Senator Simon Fraser), Windouran (Mr. Alex. McBean), Woorooma East (Mr. Alex. Stevenson), Woorooma West (Mr. E. Bailliere), Noorong (Mr. J. J. Armstrong), Cunninyeuke (Messrs. Grant and Childe), Moolpa (Mr. P. Mein), and Lyle Park (Mr. W. Robb). In order to give each preaching centre a fortnightly service and visit the stations once a month, the minister had to travel five thousand miles a year by road.

BERRIGAN—FINLEY.

The township of Berrigan, which started into existence about the year 1888, is in the centre of a large agricultural district. It formed, at first, part of the Jerilderie charge, but in 1894 it was constituted a separate parish. Various preachers were sent by the Home Mission Committee to supply ordinances, of whom Mr. John Valentine, student for the ministry, remained the longest and was most successful It was through his efforts that the excellent brick church was built. His early death was much lamented, and a porch was added to the church at Berrigan as a Memorial. The first settled minister was the Rev. Alexander McLennan, who was inducted in January, 1900, and translated in the following year to Korumburra, in Victoria. The Rev. John Joy Thorp, who succeeded him, was inducted in November, 1902, and is the present minister.

The Berrigan church will seat 200 worshippers. A good site adjoining has been purchased for a manse, and a considerable sum was subscribed for site and manse during a visit of the Rev. John Walker. The principal preaching centres outside Berrigan are Finley, Savernake, Daysdale, Langunya, Myrtle Park, and Waugamong. The district is a prosperous one A large number of the leading landowners are Presbyterians. The Drummonds, now of Lockhart, did good service here.

The office-bearers are :—Berrigan : Messrs. J. Pyle, J. Jones, William Pyle (central treasurer), J. A. McConaghy (central secretary),

A. Dalgleish, A. Robertson, R. Gardiner, R. McGeoch, J. Marcus, J. Johnston, D. Gillespie, R. Temp'eton, D. Dickie, and D Beattie. At Finley: Messrs. C. McAllister, W. Blair, J. Blair, and W. Kirkland. At Savernake: Messrs. W. W. Killen and A. J. McDougall.

DENILIQUIN.

The Deniliquin parish belonged originally to the Victorian Church, and was supplied by ministers of that Church. The first in the field was the Rev. Peter Mercer, D.D., who in 1865 took the oversight of this district for some four years, and rendered good service amid many disadvantages. In 1872 he was succeeded by the Rev D. Shanks, who carried on the work till his death, in 1873. He was followed by the Rev. F. Souter in 1876, by whom steps were taken for the building of a church. The result was that in that year the first Presbyterian church in the Deniliquin district was completed, and in due time opened for worship by Dr. Mercer, the cost being £1,700. Mr. Souter resigned in 1878, when the Rev. James Macarthur was called and inducted. He continued to minister until 1882, but ultimately resigned and went over to the Church of England. He was followed in 1883 by the Rev. W. M. Mackie, and during his incumbency a manse was built at a cost of £900. Up till this time the Deniliquin parish was in connection with the Victorian Church, but now the New South Wales Church took it over, and Mr. Mackie, being desirous of maintaining his connection with the Victorian Church, resigned in 1885. After a considerable vacancy, the Rev. David Allan was inducted in 1889. He laboured with much acceptance, and during his ministry a splendid school-house was built, the gift of Mr. Alexander Landale of Wandook Station. In 1899 Mr. Allan resigned, and was succeeded in January, 1900, by the Rev. Robert Welsh, who did excellent work until his demission on 31st March, 1905.

The Presbyterian Church establishment in Deniliquin is very complete and imposing. Church, manse, and school are all handsome buildings, standing on an extensive site in a central and commanding position. There is no debt on the property, owing largely to the liberality of Mr. A. Landale (the son of a Church of Scotland minister), who along with his brother Robert (recently deceased)—has always taken a great interest in the Presbyterian Church. The parish has a yearly income of some £500, and is able to pay a stipend of £300 per annum. There are six elders and thirteen managers. There are eight outside preaching centres, most of them twenty-five miles from Deniliquin. The parish is well organised and prosperous.

ELDERS:—Messrs. William McKenzie (deceased), James Watson, Henry Mathewson, John Kelly, Robert Hunter Landale, James Robertson, and Peter Sinclair.

HAY.

Services were started at Hay in the year 1868 by the Rev. S. A. Hamilton, who was sent up by the Victorian Church. The district over which Mr. Hamilton ministered embraced the whole of the north-western portion of Riverina, extending as far as Wilcannia and the district west of the Darling, in which the town of Broken Hill now stands. The ministry of Mr. Hamilton was continued until 1887, when the parish was transferred to the Presbyterian Church of New South Wales, within which State it lies. Mr. Hamilton was followed in 1888 by the Rev. John McIntosh, M.A., who held the pastorate for two years, when he went to Victoria, where he has a parish. To him, in 1891, succeeded the Rev. Wm. Robertson, M.A., who was greatly esteemed, and retained the pastorate for nine years. On his retirement in 1899, the Rev. Richard Jennings was inducted in November of that year, and was the esteemed pastor until May, 1905, when he resigned. Under the faithful ministry of Mr. Jennings the parish prospered, despite the recent disastrous years of drought.

The church at Hay was erected during the pastorate of Mr. Hamilton. It is a brick church of picturesque appearance, with tower and steeple, and has accommodation for 150. It was opened in 1872 by the late Rev. Dr. Nish, of Bendigo, who encountered some rough experiences on his way thither. A brick manse was built in South Hay in 1875, on a site of two acres granted by the Crown. A school hall of wood was erected at the rear of the church in 1892. Wilcannia, Hillston, and Narrandera, formerly connected with Hay, have now become separate charges, but Carrathool still forms part of the Hay parish. There a neat wooden church was erected in 1884, and regular monthly services are held.

ELDERS:—The first kirk session consisted of Mr. W. Threlkeld, J.P., who had been originally ordained in Scotland, Mr. John Gordon, road superintendent, and Mr. D. M. Mackenzie. Mr. Threlkeld died in 1889, Mr. Gordon has left the district, and Mr. Mackenzie resigned about sixteen years ago. On 12th July, 1891, Messrs. John Andrew, J.P., Robert Gibson, J.P., Joseph Hews, and John Johnston, J.P., were ordained. The first-named resigned about 1893, and has since died. Mr. Hews is session clerk.

HILLSTON-GUNBAR.

The parish of Hillston was inaugurated in the year 1888. The work was carried on by the following ministers, who supplied as Home Mission agents:—The Revs. W. F. Brown, J. Davidson, W. F. Craigie, J. McKee, and J. McAndrew, M.A. In July, 1893, the Home Mission Committee sent the Rev. J. J. Jennings, when he was called to be the first settled minister, and was inducted in February, 1894. Hillston is situated on the Lachlan River, 500 miles west from Sydney. It is a large pastoral centre, and in those days all the large stations were owned by Presbyterians. Besides the town of Hillston, in which services were held fortnightly, regular services were conducted at the following preaching places:—Mossgiel, sixty-five miles north, Alma Station, sixty-five miles west, Gunbar Station and farming centre, forty-five miles south, Bunda farming centre, twenty-five east. Gunbar was the most important congregation, most of the large families being Presbyterians, while Gunbar Station, the largest in that part, was owned by the late Mr. John Armstrong, an esteemed elder of our Church and a member of one of the best-known Presbyterian families of pastoralists in Victoria and Riverina. In order to supply ordinances regularly to these distant preaching centres Mr. Jennings had to travel 5,000 miles every year, travelling during the five and a quarter years of his ministry 28,000 miles within the parish.

Mr. Jennings demitted the charge in December, 1899, on account of its being drought-stricken. No minister followed for six months; then the Rev. James Adamson, M.A., was sent, but only remained a few months. He was followed by Mr. J. E. Moffatt, Home Mission agent, who remained until February, 1905, when the Rev. Alan McDougall, M.A., took charge. Within the outer circle of the parish the following stations and homesteads were long visited every month :—Mooral (A. MacKay), Vieta (H. J. Carr), Merri Merrigal (J. Broatch), Willandra (A. Laird), St. Andrew's (A. J. Rathie), Ravensfield (Wilson Bros.), Alma Station (Lewis Bell), Angora (G. Turner), Merungle (D. Tully), Cowl Cowl (C. V. Reid), Camp Plain (J. Varcoe), Gunbar Station (J. Armstrong) and twelve homesteads on Gunbar, Audreylea (T. Bennett). Mount Hope was included, and services held during 1902-3 Mooral (Capper Webb) is now one of our centres. This district is far too large for any one man to work, and it should be provided with an ordained minister and an assistant. The only elder living is Mr. John Gibson, senr.

JERILDERIE.

In the early days, Jerilderie and adjacent districts had to depend on Victoria for ministerial supply Among those who laboured in these districts were the Rev. Dr. Mercer and the Rev. W. B. Hutchison, M.A.

The latter was inducted into the charge of Urana *cum* Jerilderie in 1872, resigning the next year. Services were also conducted by the Rev. Cuthbert Featherstonhaugh (Church of England) and the Rev. J. B. Gribble (Congregational) and of these services the Presbyterians were glad to avail themselves until a minister of their own Church could be obtained. In September, 1880, the Rev. John Dykes was inducted as first minister of Jerilderie parish. In 1884 a handsome brick church was erected, costing £1,000. To this the late Mr. David McCaughey of Coree Station was the largest contributor. The name of Mr. McCaughey deserves to be held in enduring honour among us, for the loyal-hearted zeal he uniformly displayed on behalf of our Presbyterian cause. In 1883 a neat wooden church was built at Argoon. In 1887 the "Thomas Fulton Memorial Church" was erected at what is now known as North Finley. At Wilson, on Yanko Creek, a building which had been erected for school purposes was, in 1881, enlarged to serve the purpose of a school-church. And at Broome, in 1882, a building was erected to serve the double purpose.

Shortly after the settlement of Mr. Dykes a movement was initiated for the erection of a manse. The fact that within about twelve months the manse was completed at a cost of slightly over £1,000, and paid for, was mainly owing to the donations of the following gentlemen:—The brothers David and Sir Samuel McCaughey, M.L.C. (Goolgumbla), their uncle, Sir Samuel Wilson (Yanko), Mr. G. F. Simpson (Nowranie), Mr. W. Peterson and Sir Frederick Sargood (Warnamurra). To these gentlemen or their heirs and representatives the Church has been, and is, largely indebted for steadfast support. Of others who have given hearty assistance a large list might be mentioned, but space forbids. We cannot, however, pass over the names of two ladies: Mrs. G. F. Simpson, of Nowranie, and the late Mrs. Thomas Fulton, of Springfield. We should also mention Mr. Edward Killen, Carneraig, Mr. Alex. Wilson, formerly of Coree, and M.L.A. for the district, Messrs. Wm. and Robert Ross (Argoon) and S. Wilson (Carrah). Mr. Dykes still carries on his good work in this wide and important field, the present year completing the twenty-fifth, or semi-jubilee term, of his pastorate.

Preaching Centres.—Jerilderie, Argoon, Broome, Wilson, Mairjimmy, and Finley. The Berrigan district—for many years part of the Jerilderie parish—is now a separate parish.

Elders:—The following are the elders since the inception of the parish: Messrs. Edward Killen (removed), William Morsland (deceased), James Mudie (deceased), S. Parker Wilson, Alex. Erskine, and John McGrogan.

NARRANDERA.

Occasional services were first supplied by the Rev. G. W. Adam, of Urana. About the year 1882 the Rev. J. J. D. Jennings was sent as Home Mission Agent to Narrandera, and by him the services were commenced which issued in the formation of the parish. The first minister settled was the Rev H. S. Buntine, in March, 1888, and his pastorate continued for two and a half years He was succeeded by the Rev. D. Fenwick in May, 1891, who ministered for a year and a half. After his departure the parish was supplied by the Home Mission Committee until, in May, 1894, the Rev. D. McKay Barnet, B.A., was ordained and inducted. Mr. Barnet, who laboured untiringly and acceptably in this wide field, was translated to Wollongong in 1903, and was succeeded in March, 1904, by the Rev. W. H. Bradley, the present minister.

There is a brick church in Narrandera, built in Mr. Jennings' time, and five other churches (wooden), two built in Mr. Buntine's pastorate and three in Mr. Barnet's, namely, at Cowabee, Grong Grong, Darlington Point, Colinroobie, and a very fine church at Whitton, built by Mrs. W. J. McGaw, of Kooba, in memory of her husband. This she did through the Centenary Thanksgiving Fund. There is a brick manse at Narrandera There are eleven out-stations where Sunday services are held, and eleven more where week-night services are maintained. It must be evident from this that the position of a minister in such a charge is no sinecure. For the past four years an assistant has helped in the work, mainly through the generosity of Mr. and Mrs Wm. E. Ross, of Uri Park, Darlington Point. This parish should be divided ere long. A new church is much needed in Narrandera, in keeping with the importance of the town, and is now (August, 1905) within the region of practical politics, owing to the generous gift by Sir Samuel McCaughey, M.L.C., of Yanko, of three thousand guineas to the Centenary Fund, half of which is allocated towards the building of a new church at Narrandera to cost about £2,500.

Preaching Stations:—Narrandera, Darlington Point, Cowabee, Grong Grong, Sandy Creek, Cuddell Siding, Whitton, Tubbo, Brobenah, Colinroobie, Quondong Park, Kerarbury, Kooba, North Yanko, Yarrabee Park, Bynya, North Gogeldrie, Bygoo, Dunn's Mill, Mount Ida, Mumbledool, Berrembed, and Bolero.

Elders:—Messrs. A. G. F. Mann (removed to Hay), Joseph Annand (removed to Melbourne), W. E. Ross, John Clark (removed to Leichhardt) David Hannah, R. H. Millington, R. H. Hankinson, H. Kook, J. Leitch, and A. McKersie.

URANA.

Urana was taken over from the Victorian Church in 1887. Previous to that date ministers of different Churches had supplied services more or less. The Rev. W. D. Hutchison, M.A., was inducted minister of Urana-Jerilderie parish in 1872, but only remained one year, when he returned to Victoria and was settled at Clunes. The Rev. George Wilson Adam was the first Presbyterian minister of the separate parish of Urana. His term extended from 1878 to 1887. The Rev. Matthew Bell, his successor, was inducted in 1888, and resigned in 1904. Both the ministry of Mr. Adam and of Mr. Bell were fruitful of good results. Three churches were built in Mr. Bell's time, one at Urana, one at Old Goree, and one at Boree Creek. They are of wood, and seated each for 120. There is a fine brick manse; and six out-stations are supplied with regular services.

When Mr. Bell went to Urana, there was a debt on the manse of £950, and it was wiped off promptly, mainly through the exertions of Mr. George Watt. The committee gave liberally, the Hon. Wm. Halliday and Sir S McCaughey leading. The Rev. George Adam, Mr. Bell's predecessor, was held in much esteem, but being up in years could not do much in the way of making the Church visible.

The following were leading men, and members of the Church committee during Mr. Bell's ministry:—The Hon. Wm. Halliday (Brookong), Sir Samuel McCaughey (Coonong), Messrs. D. Robertson (Goree), Donald McLarty (Bundure), George Watt (Cocketgedong), Hugh Thomson, Alex. MacKinnon (Upper Yanco), James Innes, Joseph McCulloch (Urana), Archibald Crawford (Urangeline), Duncan Rankin (Goonambil South), G. B. MacKinnon (Goonambil North), Dr. Conway MacKnight (Urana), Messrs. Wm Grant (Urana), and Lachlan McBean Grant (Butherwah).

When Mr. Bell resigned, in December, 1903, he was presented with £125 at a public meeting, presided over by Sir S. McCaughey, Coonong; Mrs. Bell also receiving a purse of £50. She collected in Urana for the Church, and was prominent among its workers. The Rev. W. C. Moulton —recently arrived from Western Australia—was inducted as minister of this parish on 15th June, 1905.

Preaching Centres:—Urana, Boree Creek, Old Goree, Clear Hills, and Urangeline. Services also at selectors' houses, squatters' stations and shearing sheds.

WENTWORTH.

The early settlers of the Lower Darling and Murray Rivers were, so far as we can learn, nearly all Scots and Presbyterians. In 1859 a number of them—the chief of whom were Hugh Jamieson (Mildura),

FOUR CHURCHES AND A MANSE

HOME MISSION AGENTS

George Fletcher (Tapio), the Scotts (Para), the Piles (Cutheroo), the McLeans (Polio), the McFarlans (Mallee Cliffs), and George Perry (Neilpo)—met and agreed to call a minister. However, the first step they took was to build a manse— he first brick building in Wentworth. There was some difficulty in getting a minister, till the Rev. William Ross, M.A., Ph.D., from Barossa, South Australia, accepted the charge in 1861. He was an Aberdonian, a schoolfellow and townsman of Dr. George Macdonald, the poet and novelist, and was a good, earnest, and scholarly man, who bravely faced the hardships of a vast and peculiarly difficult sphere of labour. Seeing the havoc wrought by drink among the blacks, he greatly exerted himself with the Government to stop the giving of intoxicants to the aboriginals by river men and hotels in part-payment of wages. Three times—despite the great distance to be travelled—he visited the New South Wales General Assembly, and in an address in 1866 strongly urged the union of the Presbyterian Churches of the Australian States. Mr. Ross was not strong and suffered much from loss of voice, especially in the flood-time of 1864. In the Murray flood of 1869 he again became ill, and had to retire. For years he lived in Victoria, afterwards returning to Scotland, where he died in August, 1899. Dr. Thomas, Bishop of Goulburn, soon after visited the district, and persuaded the Presbyterians to have a Church of England minister alternately with a Presbyterian. This, however, proved to be a one-sided and unwise arrangement. The Presbyterians therefore applied to the Victorian Church, which, after a visit from the Rev. Dr. D. MacDonald and the Rev. Allan MacVean in 1878, sent the Rev. R. Johnston Smith, B.A., who was inducted there by the Castlemaine Presbytery in 1879. Mr. Smith took as his district from Menindie to Wentworth on the Darling, and from Meilman Station, N.S.W., to Chowilla Station (South Australia) on the Murray. Mr. Smith was a tremendous traveller and endured many hardships, and gives it as his strong opinion that no minister should be kept in such a parish as Wentworth and the Darling for longer than three years, both on physical and spiritual grounds. During Mr. Smith's pastorate a brick church was built at Wentworth, and a wooden one at Euston. The latter was opened free of debt.

In 1883 the Murrumbidgee Presbytery in connection with the Presbyterian Church of Victoria (which until then had spiritual care of Riverina and the West, with the exception of the country included in 1881 in the Germanton parish), was transferred to the Church of New South Wales. In 1902 the Rev. R. Johnston Smith, who for some years had extended his journeys to Balranald—before the Rev. J. J. Jennings went there—retired as emeritus minister of Wentworth, and

was placed on the Aged and Infirm Ministers' Fund. The congregation has always been of the nature of a mission charge, with occasional services in the outlying townships. It is sad that for over three years we have had no minister in this vast parish, and it is hoped that an earnest man may soon be found to take up the work.

WILCANNIA.

This charge was originally connected with the Presbyterian Church of Victoria. The Rev. William Webster was the first minister, being ordained on 19th January, 1880, to the charge of Wilcannia and Menindie. There was no church, and service had to be conducted in a hall. Mr. Webster laboured over an enormous area of country —including the Barrier (now Silverton), Bourke, and Brewarrina—for several years with zeal and success, but on his leaving, adverse times followed, and the cause collapsed. After a long interval, the N.S.W. Home Mission Committee sent a minister to visit, inspect, and report. The minister sent was the Rev. Robert Thomson, then at Neutral Bay. Mr. Thomson was so impressed with the capabilities of Wilcannia that he resigned Neutral Bay, and accepted an appointment to Wilcannia, and had the satisfaction of completing the work which Mr. Webster had begun, in the erection of a handsome church of wood and iron. The church cost more than was counted on, with the result that a debt of £300 was left on the building. Mr. Thomson resigned, and the work was again abandoned. A ten years' drought reduced the district to a very impoverished condition, and many of the people left. But in 1897 a renewed effort was made to resuscitate the cause, and the Rev. A. J. Doig, B.A., was sent to re-open the church, with the promise of aid from the Logan Fund. After a year's diligent work, Mr. Doig asked to be relieved, and the Rev. James MacAndrew, M.A., was sent to occupy the field. With Wilcannia White Cliffs, sixty miles distant, was associated, and regular services were maintained at both places. Sunday schools were established, and sundry debts reduced, but the debt on the church in Wilcannia remains. At the end of 1903 Mr. MacAndrew resigned, and the Rev. Alan McDougall, M.A., was sent; but he has now left, and the field is unoccupied. The difficulties of maintaining a charge in a district like Wilcannia, whose fortunes are so fluctuating, are exceptionally great, but the difficulties must be overcome. In the meantime Wilcannia and White Cliffs will be occasionally visited, and services conducted, by the Rev. P. A. Smith, with the Gospel Car.

PRESBYTERY OF NEW ENGLAND.

ARMIDALE.

In Armidale, and throughout the wide district of which it is the centre and chief city, the Presbyterian element has from the outset been strong. The first Presbyterian minister settled in the large region extending from Murrurundi to the Queensland border was the Rev. John Morrison, from the Established Church of Scotland. After about two years' residence in Armidale, he removed to Walcha, and the Rev. Andrew Maxwell—one of the band of men sent out in 1853 from the Free Church of Scotland—was appointed to Armidale: but after a pastorate of two or three years he removed to Kilmore, in Victoria. The Rev. Thomas Johnstone (afterwards D.D.), from the Established Church of Scotland, came to the colony in 1857, and was appointed to Armidale by the Presbytery of Maitland. A church had been already built in Walcha, but at the time of Dr. Johnstone's arrival there was none in Armidale; but by the beginning of 1859, churches had been built both at Armidale and Uralla, fifteen miles distant. Mr. Morrison did not remain long in Walcha, and on his departure it was placed under the charge of Dr. Johnstone, and was worked as part of Armidale parish until erected into a separate parish in 1878. Dr. Johnstone, a man happily robust in constitution beyond most, addressed himself to the arduous work with a courage and energy which have made him a "man wondered at." A very handsome new church, to accommodate about 400 persons, was built in Armidale in 1882. A manse was built many years ago, and a new one is about to be built. A large sum of money was contributed to the Centenary Fund by this parish, through which the indebtedness on the church building was met and the old manse repaired. Towards the total, Mr. Adam Park of Glen Barra station gave £525 and the late Mr. Alexander Park of Longford, Bendemeer,

£315 There are five churches in the district outside Armidale, four of wood, viz. Hillgrove, Kilcoy, Wandsworth and Guyra, and one of brick at Bendemeer. A new brick church has lately been erected at Uralla. There are also two Union Churches in which Presbyterian services are held. During Dr. Johnstone's ministry, Sabbath and week-day services were held statedly at the following places :—Armidale, Uralla, Saumarez, Gostwyck, Lyndhurst, Rock Abbey, Carndhu, Mt. Mitchell West, Mt. Mitchell East, Bear Hill, Camperdown, Guy Fawkes, Wirrialpa, Billy's Point, Kentucky, Rimbanda, Bendemeer, Hanning, Airlie, Longford, Glen Barra, Retreat, Woodlands, Tenterden, Wandsworth, Guyra, Black Mountain, Hillgrove, Kilcoy, Wollumumbie, Allora, and Brushy Creek. The work having attained dimensions beyond the power of any one man to overtake, Dr. Johnstone, with the concurrence of his people, applied for an assistant, and he has had several of these associated with him in the work. Dr. Johnstone was for forty-three years minister of Armidale. For twenty years and more Dr. Johnstone travelled not less than 6,000 miles per annum by road in the performance of his ministerial duties. In all his long pastorate he had only one holiday of six months, spent on a trip to his native land. At a recent annual meeting of the congregation he stated that he had baptised over 3,000 infants and solemnised about 800 marriages. He received many valuable tokens of the esteem in which he was held by the people to whom he ministered so faithfully and so long, and among whom he still continues to dwell. Dr. Johnstone has at length retired from the active ministry, and the Presbytery on 21st March, 1905, inducted the Rev. H. S. Buntine, who, with an assistant, may overtake the work of this very extensive parish, until it is divided—as it should be—into three parishes. Mr. D. Stewart of Guyra gave a valuable site in Armidale for the new manse.

ELDERS.—In this parish it has been the custom to have sufficient elders in three centres to form a Session in each. The following is the list:—ARMIDALE: Messrs. †Alex. Skinner, †Franklin Jackes, †James Mitchell, †Wm. Mason, †George Robson, †John McLennan, †Henry Pearson, Wm. Weir, John Cameron, S. A. Harper, J. L. Mitchell, †John Love, senr., Squire Wilson, †Murdock G. D. McLennan, †John McNutt, Jas. McKenzie, G. G. McBean, John Moore, and John Love. WANDSWORTH: Messrs. Wm. Ferguson, Wm. McCrossin, Jas. R. Mitchell, Donald Stewart, Jas. Jackson, A. K. Cameron, and Lachlan N. McKay. KILCOY: Messrs. †Rodk. McRae, Alex. Fraser, Duncan McRae, †Kenneth Finlayson, and Alex. McClenaghan. Those marked † are deceased.

BINGERA AND WARIALDA.

In the year 1892 a start was made with a view to securing regular Presbyterian services for these districts. The Rev. J. J. Jennings was sent, and for the few months of his stay he did good work. He was followed by the Revs. R. N. Maclean, J. Lawrie, and J. MacAndrew, M.A. After these had been withdrawn, the district was unsupplied for a time. But, through the influence mainly of Thomas Stevenson, Esq., P.M., the charge was subsidised by the Logan Bequest Fund, and the Revs. James Cosh, B.D., J. H. Craig, M.A., William Robertson, M.A., George Chalmers, B.A., J. Herford, H. R. Grassick, J. B. Wilson, B.A., J. F. Briggs, and J. Leask, M.A., occupied the field in succession. In 1902 a handsome brick church was erected in Warialda, and opened by the Rt. Rev. John Walker, Moderator of Assembly, who had visited the district on behalf of the Centenary Thanksgiving Fund, the church building fund receiving large additions as the fruit of his visit, including 300 guineas from Messrs. Mackay Brothers of Gunyerwarildi. In 1902, Warialda and Bingera having been made a sanctioned charge, a call was given to the Rev. J. Leask, M.A., who laboured for a year and resigned. The Rev. A. McWatt Allan supplied for a short time, and in 1904 a call was given to the Rev. W. H. Marshall, the present minister. Shortly after his induction, a large brick church was opened at Bingera by the Rev. John Walker. It is hoped that ere long both Warialda and Bingera districts will be able to have their own ministers, the Presbytery having authorised the division, and supply being now sent by the Home Mission Committee to the Bingera district. The area of the combined parishes is 110 miles by 40 miles.

Preaching Centres:—Warialda, Reedy Creek, South Gunyerwarildi, Yetman, Rocky Dam, Coolootai (occasionally), Croppa, Allandale, Bingara, Bangheet, Pallal, and Keera.

Elders:—Messrs. Peter Gilmour and John McMaster.

GLEN INNES.

Shortly after the discovery of gold in this colony, an application was made by the Synod of Eastern Australia to the Free Church of Scotland for eight men to aid in supplying religious ordinances to the Presbyterians scattered throughout the colony, and the money was sent to bring them out. In the year 1853 the ministers arrived, and among them was the Rev. Archibald Cameron. Mr. Cameron, after labouring for a brief time on the Hunter and Manning Rivers, was sent to the New England district. With Wellingrove as his headquarters, regular services

were maintained there, and at Glen Innes and Inverell, and occasional services were also supplied at Tenterfield, Moree, and Bingera. In those days the only family resident in Inverell was that of Mr. Colin Ross, who kindly gave the use of his house for a Presbyterian service, until the original church was erected, when Inverell was detached from Glen Innes and erected into a separate parish. In the early days Wellingrove was a more important place than it is to-day. It was the business centre of the district and contained the court house, the lockup, and the only post office in the district; and there also the minister's house was built. But after the police establishment was removed to the rising town of Glen Innes, the ground on which it stood was purchased by the Presbyterians, and a neat wooden church was built on it.

When Mr. Cameron was settled as minister in the district, the township of Glen Innes had no existence. Mr. Colin Fletcher's house was among the first that was built after the proclamation of the township, and he kindly allowed its use for divine service; and then the Presbyterians met in the Court House until, in 1867, the present church was built, on a site of three acres generously granted by Mr. Colin Fletcher. The church is in the Gothic style, built of dark blue whinstone, faced with grey granite. After twenty years of faithful and laborious service the Rev. Archibald Cameron obtained a colleague and successor. The first appointed was the Rev. J. M. Innes, 9th April, 1876; and after him the Rev. Robert Kay, M.A., inducted 1881, resigned October, 1894. Mr. Kay won the regard of all classes and denominations. During the pastorate of Mr. Kay the Glen Innes parish made great progress in various directions. The church was greatly improved both within and without. A commodious brick manse was built, and the cemetery was laid out and planted with trees. Several new out-stations were started with suitable buildings. The Rev. A. Fraser was then pastor for two years, being succeeded by the Rev. John Edwards, B.A., who, after a successful ministry of five years, was translated to West Balmain in October, 1902.

The Ministerial Jubilee of the Rev. A. Cameron was celebrated with many marks of affectionate regard on 3rd June, 1903, at Glen Innes, representatives from all parts of New England being present, along with the Right Rev. the Moderator of Assembly (J. T. Main, M.A.), the Revs. Dr. Bruce, R. Kay, and the members of Presbytery, when an address and service of plate were presented. Mr. Cameron passed away at the venerable age of ninety years, on the 16th May, 1905. Mr. Cameron was a man of deep piety, and of high attainments in philosophy as well as theology. He and his family have exerted a wholesome influence over a wide district, and are held in the highest esteem. His

son, the Rev. A. P. Cameron, B.A., was the energetic minister of the Middle Clarence, till he became colleague to his father in December, 1902. There are a number of out-stations where services have been held every alternate month. To increase the services at all centres and otherwise develop the work, the help of an assistant has just been secured.

PREACHING STATIONS:—Waterloo, Reddestone, Wellingrove, Beaufort, Furracabad, Ben Lomond, Glencoe, Mount Mitchell, Mount Slow, Stonehenge, Dundee, Red Range, and R. McKillop's. At Dundee we have a Crown grant of one and a half acres. It is intended to start services forthwith at Emmaville, Deepwater, and Ranger's Valley.

ELDERS who have served in the Glen Innes Session from formation of parish:—Messrs. W. Wilberforce Fraser, Colin Fletcher, John Mitchell, John McMaster, Alex. Skinner, John Fletcher, R. Mackay, Andrew McAlpin, George Stevenson, Alfred Weller, F. A. Doust, W. Lindsay, W. Nelson, J. A. Mitchell, A. K. Gilchrist, and Walter S. Johnstone (son of the Rev. Dr. Johnstone, of Armidale).

GUNNEDAH, BOGGABRI, NARRABRI, AND WEE WAA.

The first minister settled in the Namoi district was the Rev. H. S. Buntine, formerly of the Synod of Eastern Australia. His headquarters was Boggabri, but services were conducted by him both in Gunnedah and Narrabri. He was succeeded in 1888 by the Rev. James Lawrie (now of Woonoona), who continued to labour in this extensive district until 1891. His headquarters was Narrabri. During his time a wooden church was erected at Wee Waa. He was followed in October by the Rev. George Hay. His pastorate lasted little over a year. As the Namoi district was found too large for one man, it was decided by the Presbytery to divide it—Gunnedah and Boggabri to form one parish, and Narrabri and Wee Waa the other. The Rev. R. E. Hutchison, after having laboured for some time in the district, was called to Gunnedah, and inducted in 1899. He holds services at ten different centres, namely:—Gunnedah, Boggabri, Goran Lake, Curlewis, Pullaming, Wandobah, Goolhi, Tourable, Calal, and Bando. Mr. Alex. Crawford, of Blairmore, Boggabri, has for many years been a strong helper, and among the pastoralists who are hearty supporters may be mentioned Messrs. Irving Winter (Tulcumbah), J. Kenneth Mackay (Pullaming), Wm. D. Simson (Wandobah), Colin MacKenzie (Tourable), T. H. H. Goodwin (Booloocooloo), Alexander Gollan, (Glengarry and Calala), A. Macgregor (Ryversdale), Duncan Macgregor (near Boggabri), George Cameron (Lochaber), G. H. Brown (Fairfield),

and A. W. Carstairs (Blair Athol) Mr. J. K. Clark, of Ghoolendaadi, also shows our minister great kindness whenever he visits his station. There is no church at Gunnedah, but there is every prospect that, with improved seasons, both a church and manse will be built. At Boggabri there is a Union Church. At Narrabri there is a very neat brick church. Narrabri is a large town, and Wee Waa is the other important centre. Mr William Taylor—labouring under the Home Mission Committee—has supplied Narrabri parish since August, 1899.

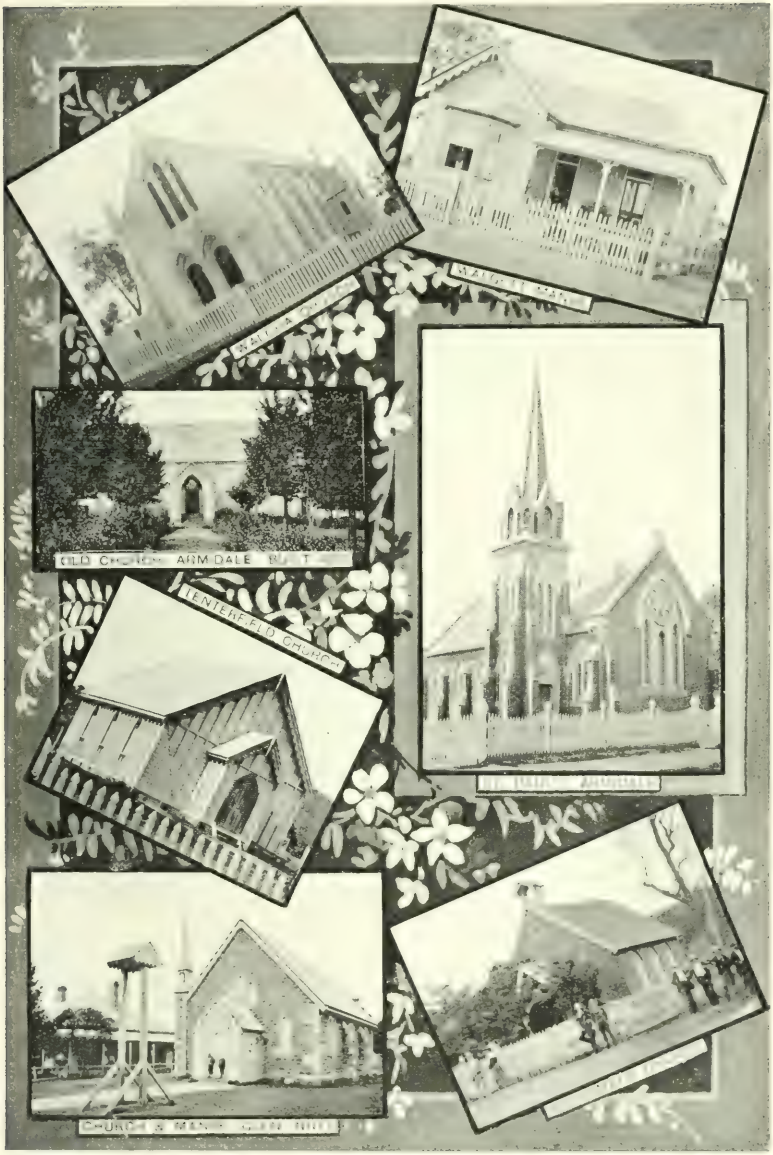
INVERELL.

Inverell formed originally part of the Glen Innes charge, and received periodical visits from the Rev. Archibald Cameron. After a time, a neat wooden church was erected, and, the congregation growing rapidly in numbers and strength, it soon became evident that Inverell would require a minister for itself. In 1869 it was erected into a separate parish. The first minister settled there was the Rev. T. A. Gordon, who had earned a high reputation for himself as the minister of a large congregation in Balmain, Sydney. At some distance from the town a commodious manse was built on a spacious site granted by the late Mrs. Campbell, senr., of Inverell Station. Mr. Gordon visited and held service at Newstead once a month in a brick church, which had been erected by Mrs. Anderson, the owner of Newstead, in 1860. This lady, whose liberality to the Presbyterian Church deserves to be held in remembrance, during her stay in England successfully pressed the claims of Australia on the attention of Dr. Lang, then a student of divinity. This church, together with a cemetery, was handed over by the trustees to the Presbyterian Church of New South Wales. Besides Newstead, service was maintained at a number of important centres throughout the district, among them Keera, Fraser's Creek, Reedy Creek, the Tingha Cope's Creek Tin Mines, at distances varying from twenty to forty-five miles. After about four years of useful service, Mr. Gordon demitted his charge in 1873, and the Rev. Thomas Stirton, of the Paterson and Dungog (now Dr. Stirton), accepted a call to be his successor. It having been found that the original church was liable to flood, a movement was started for the building of a new one. A grant of two acres having been obtained from the Government as a site, the present church was erected thereon, at a cost of over £3,500. It is undoubtedly one of the most elegant of our country churches. The extent of the field occupied by Dr. Stirton was immense, and the amount of travelling accomplished by him enormous. Five churches within the charge were built during his pastorate; some four additional

PRESBYTERIAN CHURCH IN NEW SOUTH WALES

MINISTERIAL MEMBERS, MARCH, 1905

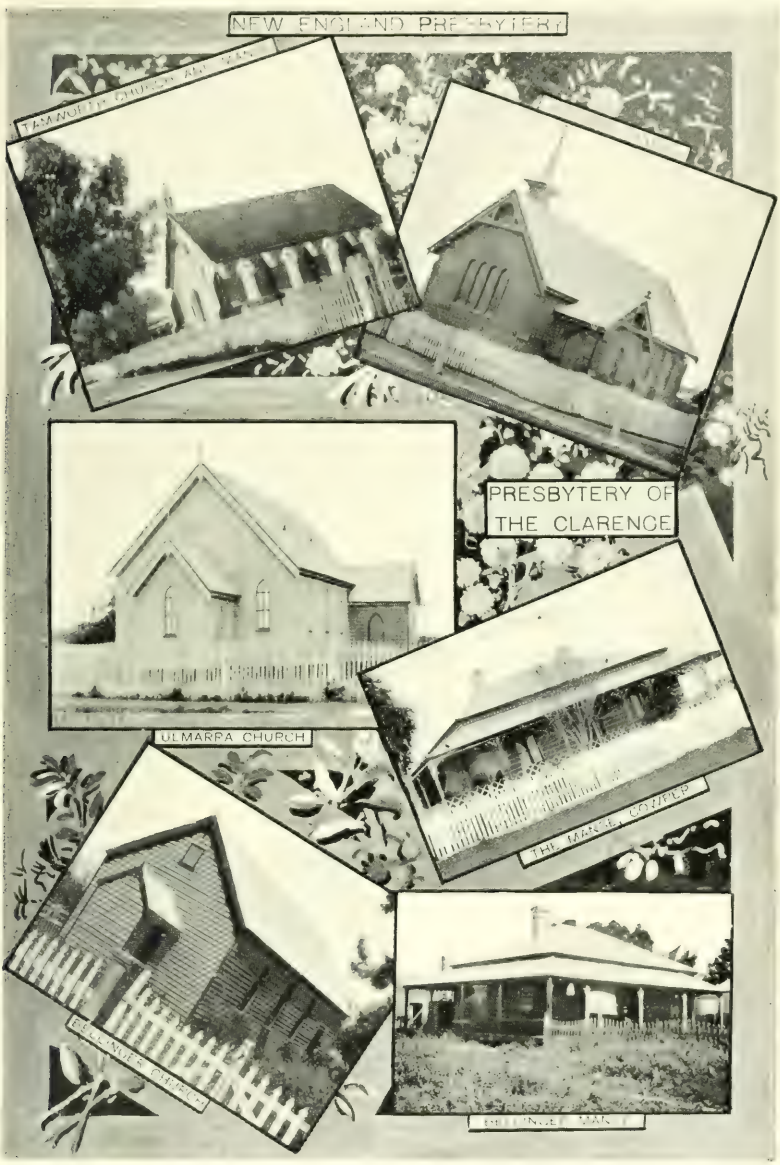
PRESBYTERY OF NEW ENGLAND



SIX CHURCHES AND TWO MANSES

FIVE CHURCHES

PRESBYTERIES OF NEW ENGLAND AND THE CLARENCE



FOUR CHURCHES AND TWO MANSES

Plate 40

preaching centres were added, and all at long distances from the centre. Moree, distant one hundred miles, was an offshoot from Inverell parish, and was visited at intervals by Dr. Stirton, until erected into a separate charge. Warialda and Bingera were also parts of his roomy parish. In October, 1896, the Rev. Alex. Fraser was elected colleague and successor to Dr. Stirton, and laboured with remarkable energy. He was translated to Grafton in June, 1898. On resigning, in June, 1898, the parish in which he had laboured so long and so successfully, Dr. Stirton was presented by the people with a hundred guineas as a token of their affection for him and of the esteem in which he was held. The Rev. James S. Scott accepted a call as his successor—after Mr. Fraser—and was translated from Maclean on the Clarence River to Inverell in March, 1899.

After two years' valuable and valued service, Mr. Scott accepted a call to Hunter Baillie Church, Annandale, Sydney. The Rev. Robert Moorhead Legate is the present minister of the charge, having been inducted in October, 1901. During Mr. Moorhead Legate's pastorate the church has been thoroughly renovated, at considerable cost, a handsome organ, costing upwards of £200, has been erected and paid for, and beautiful memorial windows have been donated. The buildings are all free of debt. To give more frequent services to the various out-stations, from the beginning of 1905 an assistant, Mr. H. S. Mackenzie, has been engaged. This parish should be again divided, if suitable boundaries could be determined upon.

Present List of Preaching Centres (1905):—Newstead, Elsmore, Howell, Stannifer, Copeton, Gilgai, Gum Flat, Little Plain, Rob Roy, Oakwood, Ashford, Fraser's Creek, Nullamanna, Brodie's Plains, Byron, Swanbrook, and Tingha.

Former Elders:—Messrs. Colin Ross (deceased), Edward Harland (deceased), Alex. McIlveen (deceased), John Fletcher (deceased), Andrew Murray (removed), Archibald McLeod (removed), P. C. Campbell (resigned), and Thomas Mather (resigned). Present Session:—Messrs. Thomas Hawkins, W. Wilberforce Fraser, John Fraser, Dr. F. S. Stuckey, Messrs. Thomas Wilson, A. J. Gilchrist, and Hugh Currie (Clerk of Session).

MANILLA AND BENDEMEER.

Manilla originally formed part of Tamworth parish, and services were held in the old Union Church by the Rev. A. Armstrong, M.A., but, owing to the increasing demands of Tamworth itself, it was found impossible to continue the services, and for many years the Presbyterian

Church was not represented in the district. In 1898 a fresh attempt was made to establish the Presbyterian cause, and the Barraba-Manilla Home Mission charge was brought into existence, and the Rev. J. H. G. Auld, B.A., was appointed to supply. Mr. Auld did good work, and was followed by the Rev. A. J. Doig, B.A., who for health's sake was compelled to give up the work. The cause remained at a standstill for several years until July, 1903, when the Rev. David Allan, supplying Tamworth, recommenced Presbyterian services, and as the result of a visit from the Rev. John Walker, the Assembly's Commissioner, it was decided to form a Home Mission charge, with headquarters at Manilla. A strong committee was formed, and the Rev. W. H. McCook, B.A., was appointed as supply. Services were conducted in the Mechanics' Institute, but Mr. McCook had the satisfaction, at the end of his term of six months, of witnessing the opening by the Rev. John Walker of an exceptionally neat and well-designed wooden church, on an admirable site in the town. The Rev. H. S. Anderson, M.A., and Mr. J. Crawford fulfilled brief appointments, after which Mr. A. M. Ogilvie was appointed to Manilla, and under him the progress has continued. In 1904 the New England Presbytery erected Manilla into a sanctioned charge, but without precise definition of boundaries in the meantime. There is a successful Sunday-school, and other agencies in connection with the church. There is a large number of out-stations connected with the parish:—Bendemeer, Haning, Watson's Creek, Airlee, Glen Barra, Namoi River, Somerton, Bective, Attunga, and Mr. McKid's (near Barraba). At Bendemeer (which until recently belonged to the Armidale parish) there is a nice brick church, and sites for a manse and school. At Bective and Attunga, Union churches are used for holding services; at other places, halls and dwelling houses; but at Namoi River and Somerton movements are on foot for the building of churches. Messrs. J. D. Kennedy, Norman Johnston (son of the Rev. Dr. Johnston), F. S. Mackenzie, D. Oram, and W. F. Burgess have done yeoman's service in putting this new parish in its present satisfactory and promising position. Manilla is the centre of a splendid wheat-growing stretch of country, and is an attractive and growing town. Mr. A. M. Ogilvie is to be ordained and inducted as first minister immediately.

MOREE.

The first minister of Moree was the Rev. Thomas M. Davies, who was sent there by the Home Mission Committee and inducted in 1883, but remained only a little over a year. He was followed in October, 1885, by the Rev. T. Steele, M.A., under whose ministry a comfortable,

though rather small, brick church was built in Moree, the foundation stone being laid by Miss Scott, of Bogamildi (now Mrs. McMillan). Mr. Steele was translated to Corowa in March, 1890, and after an interval of three years — when Home Mission agents supplied—the Rev. James Adamson, M.A., was called and inducted in July, 1893, and continued till October, 1898. Thereafter came another interregnum of Home Mission supply, until, in November, 1901, the Rev. G. M. Torbett, M.A., was inducted. In September, 1903, he accepted a call to Port Macquarie, and was succeeded by the present pastor, the Rev. Wm. Robertson, M.A., in July, 1904. This is a very extensive parish, the leading land-owners for many miles around being Presbyterians. This parish should have an assistant minister. A manse is about to be erected.

TAMWORTH.

The first ecclesiastical building in the large district of which Tamworth is the centre was a wooden church at Nundle, which was opened by the Rev. Dr. Johnstone, of Armidale, and continued to serve as a place of worship until recently superseded by a suitable brick building. In the early days visits were paid to the Tamworth district by various ministers, who conducted services at different centres, and performed ministerial functions for such as required them. But in 1862 a movement was started for the building of a church. Two or three years elapsed before the church was built, a neat and substantial brick building. The first settled minister was the Rev. Thomas Craig, who remained for only two years. A vacancy of two years followed, during which the church, which had never been properly seated, fell into a dilapidated condition, and many Presbyterians attached themselves to other Churches. Mr. Craig was followed in the pastorate by the Rev. Andrew Armstrong, M.A. It was a hard task which fell to Mr. Armstrong to resuscitate and reorganise the parish. But for thirty years he laboured with much zeal and faithfulness. He was held in the highest esteem by all classes for his scholarly ability, as well as for his consistent Christian character. He married and baptized an enormous number of the people of the district. Besides the churches at Tamworth and Nundle, there is a roomy brick manse at Tamworth, and all free of debt. A good church site of half-an-acre has been given at Upper Nemingha by Mr. Cain, in connection with the Centenary Fund, and a church is completed, which was opened by the Rev. John Walker, on 2nd July, 1905. Over that wide field, which, in addition to the two churches, contains eleven preaching centres, Mr.

Armstrong kept up service more or less; and during all these years he had no holidays, and was never more than two Sabbaths together out of his own pulpit, except when laid aside by accidents, of which he had four rather severe ones. For several years Mr. Albert J. Carter acted as assistant to Mr. Armstrong, residing at Nundle, and working that end of the parish.

In 1903 Mr. Armstrong applied for leave to retire on the Aged and Infirm Ministers' Fund. The parish thus became vacant, and the Rev. James B. Rentoul—on the completion of his studies in our Divinity Hall—was ordained and inducted in December, 1903. He is doing an excellent work, and is meeting with marked tokens of success. To overtake more thoroughly such distant centres as Nundle and Werris Creek, an assistant is about to be engaged. A new church, in keeping with the present size and importance of the town, is now the further urgent need which has to be faced. Mr. Armstrong died at Ashfield in July, 1905, and was buried at Rookwood.

Out-stations:—Currabubula, Duri, Upper Nemingha, Moonbi, Nundle, and Werris Creek.

Elders:—Messrs. R. Cumming (Session Clerk), John Patterson, H. J. Herd, and T. Haigh.

TENTERFIELD.

Several ministers visited Tenterfield in the early days, but no steps were taken to form it into a parish till after the arrival in the district of the late Mr. W. H. Walker, to take charge of Tenterfield station, the head-quarters of which are but a few miles from the township. Mr. Walker was an active and energetic, as well as liberal man, a very staunch Presbyterian, and was mainly instrumental in getting a minister to reside in the district. In his efforts to start the parish he received able support from the Rev. R. Kay, M.A., then minister of Glen Innes. Tenterfield has had many difficulties to contend with, arising mainly from the frequent changes of ministers and from not a few rather prolonged vacancies. The first minister of the parish was the Rev. T. S. Miller, inducted in 1883. After him followed the Revs. Ewing J. Thomson (inducted August, 1885), Robert Thomson (inducted January, 1888), David Fulton (inducted January, 1891), J. T. Thorburn, B.A., (inducted April, 1892); and in February, 1897, the Rev. R. Dill Macky was inducted. There is a comfortable wooden church, on a fine site, in Tenterfield, and service is held at one or two out-stations. Mr. Macky having demitted, the Rev. Frederick W. Gresham—who had just finished his studies in the University and St. Andrew's College, Sydney—received a hearty call, and was inducted on 12th April, 1905.

PREACHING CENTRES:—Tenterfield, Wallangarra, and Sunnyside.

ELDERS of Tenterfield parish from its formation: Messrs. Hugh Mitchell (deceased), Isaac Archibald (deceased), F. Elliot (removed), and James William Gibson (removed). Present Session: Messrs. James McKerihan Edward McKerihan, John French, and Alex. Robertson.

WALCHA.

Walcha was a separate parish over fifty years ago, with the Rev. John Morrison as minister. On his retirement it was united to Armidale, and again separated in 1878; but previous to that both the Revs. John Morrison and Dr. Johnstone had ministered in it. The original church was built in Mr. Morrison's time. The first minister settled in the parish of Walcha was the Rev. Duncan Ross, who had for a number of years been minister of Muswellbrook, and afterwards of North Sydney. Mr. Ross was not a robust man, and feeling that he could not perform his duties to his satisfaction, he resigned in 1881. Mr. Ross was succeeded in the same year by the Rev. Colin R. Greig, who remained till June, 1886, and he was succeeded by the Rev. Gavin Malcolm, a good preacher and a popular man. His health, however, broke down, and he also resigned after two years, and went to Queensland. In his time the present handsome and commodious church was built, largely through the generosity of the late Messrs. John Fletcher of Oremdumby, and Abraham Nivison of Ohio, liberal and generous elders and supporters of the Church. After a rather prolonged vacancy the Rev. R. E. Hutchison, who had recently arrived from Scotland, was inducted in February, 1889. In April, 1893, Mr. Hutchison resigned, but as the district had suffered through various adverse causes, and had sunk into a somewhat depressed condition, it was deemed advisable to postpone, for a time, the calling of another minister. In these circumstances the Rev. D. Ross, whose ministrations were highly valued by the people, proved to them a friend in need. He cheerfully ministered to them, as far as his strength permitted, until, in February, 1896, the Rev J. T. Thorburn, B.A., was inducted. Mr. Thorburn was born and trained in the State, and under his able and successful ministry the charge was brought into a very prosperous condition, and free of debt. To its great honour, this parish contributed £985 to the Centenary Fund, Mr. Thomas Laurie, of Nowendoc, giving 300 guineas, and Messrs. Thomas and William Fletcher 100 guineas each. The church, erected in Mr. Malcolm's time, is a handsome structure, and will hold about 300 persons. This is the only church in the parish, but there are about seven preaching

centres, so that the minister has an ample share of both preaching and travelling. Mr. Thorburn's successor was the Rev. James Love—one of our New South Wales students and licentiates—ordained and inducted in April, 1902. An old, roomy stone house, with over thirty acres of ground, one and a half miles out of Walcha, was secured as a manse years ago. During Mr. Love's pastorate permission of Assembly was obtained to sell house and land. This has been done, and, with the proceeds, a brick house has been purchased near the church, and is already out of debt, only £100 being yet owing for an acre of land adjoining the manse—a corner block. Among the earnest and faithful workers of the parish Mrs. Alex. Mitchell, senr., occupies a position of great honour and regard. The Rev. J. Love has just resigned (October, 1905) owing to ill-health.

PREACHING CENTRES:—Walcha, Walcha Road, Woolbrook, Rutherglen, Bessie Bell, Glen Morrison, Hartford, Orandumbi, and Tia.

ELDERS from formation of parish:—Messrs. Abraham Nivison, John Fletcher, David Bell, Alexander Mitchell, senr., Thomas Carr, Percy Ross (son of the Rev. D. Ross), Thomas Crawford, James Steel, David Green, Thomas Fletcher, George Kilpatrick, and Alexander Mitchell, junr. Mr. James Steel, Session Clerk, has also occupied the position of Secretary to the Committee of Management for over twenty years.

WALGETT.

The first minister of Walgett was the Rev. George W. Neely, B.A., inducted in 1882. In little more than a year Mr. Neely went to Mudgee, and was succeeded in 1884 by the Rev. Alexander McClinchie, who continued till June, 1889, when he resigned, his departure regretted by all classes. His parish was huge, but with great kindness of heart and immense energy he travelled in all weathers, and ministered to people of all Christian Churches and none. There was a vacancy of more than two years until the settlement of the next minister, the Rev. George Milne, in May, 1892. He immediately set about the erection of a manse, and a handsome structure was formally opened by Mrs. A. E Scott, of Gingie, in May, 1893. The present galvanized iron church will soon give place to a larger building, for which a considerable sum has been subscribed. Mr. Milne resigned in March, 1896, and was followed by the Rev. A. Thain Anderson, M.A., who was inducted in October, 1897, and resigned in May, 1899. The district is a most extensive one, embracing in addition to Walgett the townships of Collarendabri, Mogil Mogil, Angledool, and Pilliga. Services are at present supplied by an agent of the Home Mission Committee, Mr. James Anderson, under whom the work is prospering.

PRESBYTERY OF SYDNEY.

ASHFIELD, LIVERPOOL ROAD.

Ashfield and St. David's, Dobroyde, formed originally one parish, but in 1876 a severance having, with sanction of the Presbytery, been effected, the Rev. John Auld, M.A., elected to adhere to the Ashfield portion, and was declared by the Presbytery to be minister of the same. A weatherboard church was speedily erected, and opened by the Rev. John Dunmore Lang, D.D., and in that the congregation continued to worship until the present handsome brick and stone church was built in 1886. The foundation stone was laid by the late Mrs. J. H. Goodlet, and the church opened by the Rev. Duncan McEachran, of Melbourne. The church, when the tower and spire are added, will have a very attractive appearance. It is seated for 500, and has cost, land included, close on £10,000. Six years later a commodious brick manse was added, at a cost of nearly £2,000. Messrs. J. H. Goodlet, William Seaward, Donald Robertson, A. L. Forbes, M.A, and J. M. Dunn were the leading promoters of the new church. Mr. Goodlet, with his wonted liberality, contributed £1 for every £1 raised by the congregation. The original church forms now a commodious school-hall. Mr. David Walker, of the Y.M.C.A., was the only elder who accompanied the congregation from St. David's, Dobroyde: but in 1878 Messrs. J. H. Goodlet and A. L. Elphinstone were inducted into the Eldership, and these three, with the pastor, formed the first Session. Mr. Auld, who has laboured so long ably, and zealously to a much-attached congregation, is about to resign.

List of Elders:— Messrs. †David Walker, John H. Goodlet, †Alexander L. Elphinstone, †John S. Adam, senr., the Rev. †Samuel Humphries, the Rev. †Joseph Copeland, Messrs. †James Little, John A. Aitken, Walter G. Crane, †David Barron, †Robert Wilkinson,

John Marden, LL.D., Messrs. Robert Maclean, David Bell, the Rev. James Paterson, M.A., Mr. Thomas Irvine, and the Rev. † Andrew Armstrong, M.A. Those marked † are no longer in the Session, being either deceased or transferred to other parishes.

ASHFIELD, ST. DAVID'S.

The first step taken towards the institution of this parish was the erection of a substantial building for Sabbath school purposes. It was erected on land given by the late Mrs. Ramsay. A petition signed by 134 residents having been forwarded, ministerial supply was sent, the first service being conducted by the Rev. Dr. Lang. In July, 1866, the first congregational meeting was held, and the first Committee formed, consisting of Messrs. A. Learmonth, J. Tait, John Woods, H. Carlisle, W. Dougan, G. Dibbs, and Dr. Aitken (father of the Law Agent of the Church). Mr. Learmonth was appointed Chairman and Treasurer, and Mr. Tait, Clerk. In October, 1866, the Presbytery determined to erect the congregation into a sanctioned charge. At the close of the year a call was sent to the Rev. S. F. Mackenzie, M.A., of West Maitland, who was inducted as the first minister in January, 1867. An interim Session was appointed, consisting of Messrs. H. Carlisle, A. Learmonth, and David Ramsay. In February, 1868, the foundation stone of St. David's Church was laid by Mrs. Ramsay, on behalf of the Duke of Edinburgh, who afterwards planted the fig tree in front of the church. The church was opened on Good Friday, 1869. Shortly thereafter, Mr. Mackenzie accepted a call from Goulburn. In August, 1869, Mrs. Ramsay conveyed to the Presbyterian Church of New South Wales 4 acres 17 perches of land for church, manse, school, and family vault. This land was afterwards the subject of litigation before the Privy Council, which laid down the principle that land donated to a Church could not subsequently be sold by the donor.

Mr. Mackenzie having been translated to Goulburn, St. David's became vacant. The Rev. A. N. Mackray, M.A., recently arrived from Scotland, having been sent for supply, a call was addressed to him, which he accepted and was inducted in November, 1869. Mr. Mackray continued to minister to the congregation with very marked acceptance till 1872, when he demitted and returned to Scotland, leaving behind him peculiarly sacred and tender memories. As minister of Torquay, Croydon, and South Croydon, he has rendered conspicuous service to the Presbyterian Church in England, and is still in full work. In February, 1874, a call was addressed to the Rev. John Auld, M.A.,

PRESBYTERY OF SYDNEY

MINISTERIAL MEMBERS, 1905

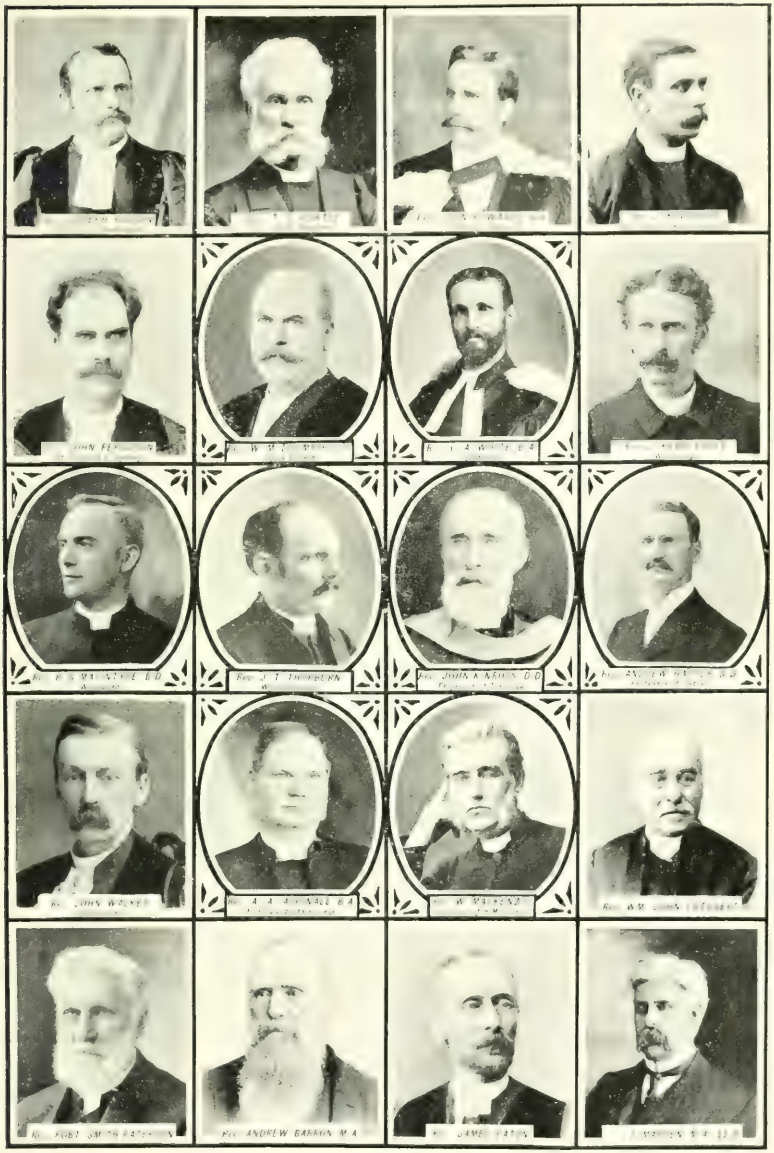
Plate 97

PRESBYTERY OF SYDNEY

MINISTERIAL MEMBERS, 1905

Plate 98

PRESBYTERY OF SYDNEY



PORTRAITS OF MINISTERIAL MEMBERS AND DR. MARDEN, 1905

Plate 50

TWO CHURCHES, TWO SCHOOLS, AND A MANSE

recently arrived from the Free Church of Scotland. The call was accepted, and Mr. Auld inducted. A mission station having been started at Liverpool Road, Ashfield, a movement was initiated for separating it from St. David's and erecting it into a separate parish. Mr. Auld, having elected to go to Ashfield, resigned St. David's. The next minister was the Rev. A. Milne Jarvie, inducted in December, 1877. Mr. Jarvie was, in 1879, translated to the Scots Church, Sydney. The Rev. George MacInnes, M.A., B.D. (afterwards D.D.), from the Church of Scotland, having supplied for a time, was called and inducted in October, 1880. Dr. MacInnes is still the minister of St. David's, and his able ministrations are much appreciated by his attached flock.

The church is of stone, with a beautiful spire, and is one of the most elegant of our churches. It is out of debt. A manse is yet to build.

Elders, from establishment of the parish:—Messrs. Hugh Carlisle, Alexander Learmonth, David Ramsay, John Tait, David Walker, Herbert J. Lamb, Thomas Sherriff, Robert McLean, Robert McCook, Thomas Aubin, Stewart Abernethy Dougan, Allan McLean, and J. Wilson.

AUBURN

In January, 1904, some seven or eight persons met in a humble apartment in Auburn to consider the question of starting Presbyterian services. There was need for this, as there was no Presbyterian church accessible between Granville and Burwood. Application was accordingly made to the Home Mission Committee. The opening services were conducted by the Rt. Rev. J. T. Main, M.A., Moderator of the Church, and a considerable amount of interest was manifested.

The Auburn parish started as a Home Mission station, but in the first year was raised to the status of a sanctioned charge. Its progress has been very gratifying. Starting with only seven families, after eleven months the roll of membership showed forty-one families, with a total number of 143 members and adherents. An excellent site for a church and connected buildings has been secured, and a church is being erected to provide seating accommodation for 200 persons The charge has been under the supervision of, first, the Rev. W. Beck, of Marrickville, and now of the Rev. John Auld, M.A., of Ashfield, and the supply of preachers is provided by the Home Mission Committee, Mr. Malcomson, student, having done good work for some seven months. He has been followed by Messrs. F. W. Gresham, J. T. Dudley, B.A., J. McMurtrie, G. Cranston, and J. N. McGee, students.

BALMAIN, CAMPBELL STREET.

In the year 1857 the Independent Congregation which the Rev. T. A. Gordon had gathered in Balmain, having made remarkable progress and erected a large and expensive church, unanimously resolved to vacate it—for reasons which it is unnecessary to state—and to become a Presbyterian congregation. At that time the Presbyterian Church of New South Wales was divided into three sections, and the determination of the Balmain congregation was to stand aloof until they became united into one body. At the Union which was effected in 1865 the Balmain congregation was cordially invited by the General Assembly to join the United Church, which they gladly did. They had erected a handsome church in Darling Street, to seat 380, and when the need for more room became urgent they built the present comely and substantial stone church in Campbell Street, which was opened by the Rev. A. N. Mackray, M.A., of Dobroyde, on the 19th April, 1868. About two years after, Mr. Gordon, who stood in great need of rest and change, paid a visit, in compliance with medical advice, to the Home Country, and on his return accepted a call from a new parish at Inverell, in the New England Presbytery. The Balmain congregation then addressed a call to the Rev. Colin McCulloch, who was inducted in 1869. Mr. McCulloch's pastorate lasted about two years, when he was translated to Wickham Terrace Church, Brisbane. In 1872 a call having been addressed to the Rev. James Cosh, M.A., D.D., he was inducted and remained the greatly-esteemed pastor, until, having been appointed first Hunter Baillie Professor of Oriental and Polynesian Languages in St. Andrew's College, he demitted his charge, and was not long thereafter (December, 1900) cut off by death, to the great grief of the Church which he had served so faithfully and so long. Under his ministry the church was remodelled, and a capacious and handsome school-hall was built. At West Balmain a station was opened, which eventually ripened into a separate parish, and has had for years a minister of its own.

The Memorial Minute passed by the General Assembly on the death of Dr. Cosh includes these words:—"Dr. Cosh had the honour of occupying the Chair both of the State General Assembly and of the Federal General Assembly. As Convener for twenty-one years of the Heathen Missions Committee, he rendered valuable service in many ways to the Mission cause. He was a modest man, having more regard to solidity than show. His calm wisdom and sound judgment won for him the confidence of his brethren and a potent voice in the councils of the Church. His strongest claim, perhaps, upon the gratitude of the Church is the

valuable service rendered by him in connection with Theological education. He closed all too soon a beautifully consistent Christian life by a peaceful and triumphant entrance into the rest which remaineth for the children of God."

Dr. Cosh was succeeded in February, 1900, by the Rev. John Fender Blair, just arrived from Scotland, under whose effective ministry the congregation is maintaining its important position of usefulness and influence. Two years ago an excellent two-storey manse was built, at a cost of over £1,600.

Elders, with dates of induction:—Messrs. Duncan Campbell, Nicol D. Stenhouse, M.A., James Burt (1858), Matthew Whytlaw, senr., Alexander Brown, John Gordon, John Murray (1868), John Gray (1870), William Morrison (1871), Alexander Bowen, William Davidson, James Campbell (1874), Daniel McAlpine, Walter Henderson (1876), John Cameron, James McDonald (1879), Robert K. Sidey (1880), William Miller (1883), John S. Dunlop, John Kirkland (1886), Archibald Porteous (1895), John G. Buddle, George Dingwall, William Symington, and James Walker (1899). The Rev. T. A. Gordon and the Rev. Andrew Barron, M.A., were also associated with the Session, on their retiring from the active work of the ministry.

BALMAIN, ST. PAUL'S (BALMAIN WEST).

At a meeting of Deacons' Court of Campbell Street Church, Balmain, held 2nd June, 1873, it was resolved to commence services at Balmain West. With this end in view a cottage was rented in Goodsir Street, and a Sabbath school started. A beautiful and commanding site, consisting of an acre at the corner of Western Road and Darling Street, was purchased, almost as a gift, from the late Mr. David Ramsay, of Ashfield. A school-church was erected, and was opened by the Rev. James Cosh, M.A., D.D., on 3rd September, 1876.

Services were conducted regularly and with great acceptance by Messrs. D. L. Waugh, M. Whytlaw, John McDonald, and D. McAlpine, and by R. Steel, R. H. Waugh, and R. Jackson, Students of Divinity. Mr. Thomas Hill, M.A., now of Bexley, acted as a missionary for some time. The mission was formed into a separate parish in February, 1877, the parent church in Campbell Street agreeing to contribute for two years £50 per annum for the maintenance of ordinances.

The first minister was the Rev. George Grimm, M.A., called from Young, a distinguished scholar and author, who was inducted in 1880. During his ministry the commodious two-story manse was built.

Mr. Grimm died while in the full discharge of his duties, in June, 1897, aged 64. At the University of Edinburgh he had a brilliant career, and coming to Australia, went first to Queensland, where he did good work, and afterwards served the Church in New South Wales for nearly thirty years, first at Young and then at Balmain. He was elected Moderator in 1879. He was Tutor, first in Hebrew and afterwards in Systematic Theology, in the Theological Hall. For some years he acted as Editor of *The Presbyterian* newspaper. He was a man of singular unselfishness and brotherly spirit, of true humanity and sincere charity. In September, 1898, the Rev. W. Michael Smith, M.A., from the Presbyterian Church of England, was inducted, who, after an earnest pastorate, resigned on 31st December, 1901. The present minister is the Rev. John Edwards, B.A., formerly of Glen Innes, who was inducted on 10th October, 1902. The number of communicants on the roll is 108, adherents 106. The Sabbath school has a roll of twenty-six teachers and 515 scholars. A large and imposing stone and brick church has recently been erected at a cost of about £2,800, and was opened by the Revs. James Kinghorn, John Walker, and John Edwards, on 25th December, 1904. The congregation is united and increasing.

List of ELDERS since the foundation of parish:—Messrs. Daniel McAlpine, John Clubb, Andrew McWhirter, John Gibson, John McDonald, Robert Riddell, James McDonald, Edward Martin, John Anderson, Alexander Moir, John Scobie, William Watt, William Solley, John Easton, John Lauder, and William J. Smyth.

BEXLEY.

This parish lies within the district of St. George's, the territory embraced between Cook's and George's Rivers. Services were started in the Oddfellows' Hall, Kogarah, in 1886. It was found, however, that the major part of the Presbyterian families of that time resided in or near Bexley. At a meeting held in October, 1886, it was agreed to secure a site and build a church. A site was accordingly secured, and a small school-church erected. The cost of the two amounted to £800. The church was opened in 1887, and the Rev. Thomas Hill, M.A., was inducted as first minister in January, 1888. In 1898 the church was enlarged at a cost of £261, and the enlarged building was opened free of debt. Hurstville was an offshoot from Bexley, and was nursed by it until it was erected into a separate parish. A similar nursing effort has been started at Arncliffe. Sunday school work has been carried on there for several years, and now a site has been secured and the

money raised wherewith a neat brick school-church has been built, and we expect to see ere long a self-sustaining charge in Arncliffe. Mr. Hill has been the pioneer labourer settled in the St. George's district, and he may well look with pride on the various parishes that have sprung into existence as the fruit of his zealous labours.

ELDERS from inception of parish:—Messrs. Wm. Taylor, James Glen, W. A. Crawford, Alex. George, Robert Craig, D. L. Waugh, junr., E. J. Higgs, R. Churchill, Thos. Irvine, F. Bricknell, R. S. Reid, P. C. Gosling, Thomas Roy, John Elder, and J. B. Gibson.

BOTANY.

Botany was originally worked in conjunction with Riley Street congregation, of which the Rev. Samuel Humphries was minister. It is on record that the Rev. John Dougall, Moderator of the Presbytery of Sydney, was appointed to preach in Riley Street in the morning, and in Botany in the evening of Sabbath, 15th November, 1868, and to intimate that the Rev. S. Humphries and his people had been received into the Presbyterian Church of New South Wales. Two years thereafter Mr. Humphries demitted his charge, and having proceeded to Queensland, became minister of Gympie Presbyterian Church. After Mr. Humphries' departure the Presbytery of Sydney handed over the charge of Riley Street and Botany to the Rev. Dr. Fullerton, of Pitt Street Church. A committee having been appointed to enquire into the whole case of Riley Street and Botany, the result was that the Presbytery appointed the Rev. A. Crawford, from Victoria, to supply both pulpits. Mr. Humphries having returned to New South Wales, and having been re-appointed to Riley Street, Mr. Crawford went to Queensland, and succeeded Mr. Humphries in the Gympie charge. Dr. Fullerton, having taken up the work at Botany, held service in the School of Arts there from 1873 to 1876. In 1876 Waterloo with Botany was erected into a parish, the Rev. T. J. Curtis being ordained and inducted.

In 1879, through the liberality and kindly influence of Mr. John Geddes, a suitable site for church and manse was secured. In September, 1879, the foundation stone of a church was laid by the Rev. Dr. Fullerton, and the neat brick and stone church erected thereon was opened by the Rev. Dr. J. McGibbon in February, 1880. The cost was about £900. As Mr. Geddes had contributed largely, the congregation at his death erected a marble tablet to his memory in the church. In 1885 a school-hall was opened, as a temporary church, in North Botany, and the Rev. T. J. Curtis, with the assistance of the Rev. John Sutherland, continued to hold service both in Botany and North Botany for several years.

In 1891 the Presbytery separated Botany and North Botany from St. Luke's (Waterloo), and erected them into a parish, having for its name the Alexandria parish, of which Botany formed the major part. In 1894 a call from Alexandria and Botany was given to the Rev. G. S. Moorhead, and he was inducted in August.

In 1895 the foundation stone of the manse was laid by Thos. Brown, Esq., M.P. In that year a call from St. John's, Hobart, was sent to Mr. Moorhead, and he accepted. With consent of Presbytery, the name of the parish was changed from Alexandria to Botany. Services were maintained by the Home Mission Committee until, in April, 1903, a call was given to the Rev. James Carson, and he was inducted as first minister of Botany as a separate charge. It is evident from the above that the course of Botany parish has been of a somewhat zig-zag description.

ELDERS:—Past: Messrs. Joshua Wiggins, John Lomax, James Montgomery, John Jobson, Daniel Marrs, Joseph Laverty, James Anderson, John E. Moffatt, Thomas Arden, James Morrison, Edwin Clarke, and A. D. Robertson. Present Session: Messrs. William Gammie, Robert Hamilton, James Sinclair, Gordon McKeand, Albert Coleman, and H. C. Faram.

BROKEN HILL.

This parish is so far removed from any other in New South Wales, that it was found advisable to connect it with Sydney Presbytery, rather than with the Presbyteries of Murrumbidgee or Bathurst, which are geographically nearest. The easiest way to reach Broken Hill from Sydney is by Melbourne and Adelaide, a train journey of 1,500 miles. The first minister settled in Broken Hill was the Rev. H. S. Buntine, in December, 1890. Through his exertions a galvanized iron church seating about 200 was erected. It is now lighted with electricity, and is centrally situated, but too small and unattractive for so important a city; where, indeed, there should be at least two Presbyterian ministers settled.

Mr. Buntine was succeeded by the Rev. James Hendry, M.A., who was inducted on 4th March, 1895, remaining until March, 1899, and did valuable work. On 10th July, 1900, the Rev. W. R. Milne was translated from Clare, South Australia. Mr. Milne still continues to labour faithfully and successfully in that large centre. Through the operations of the Centenary Fund about £200 has been contributed towards the erection of a manse; also a considerable sum through the same Fund, and some £300 more through the zeal specially of Mr.

George Stevenson, S.M., has been donated for a new stone church, the first portion of which is now built, the foundation stone being laid by Mrs. Andrew Stenhouse, in March, 1905, and the church opened in August by the Rev. Dr. D. Paton, of Adelaide. The old church has been moved back, and provides a Sunday school and hall. The work at Broken Hill (with its 30,000 inhabitants) is of great importance, but there are special difficulties, owing to climate, ecclesiastical isolation, and the crowds of men who have no Church connection or interest in religion. The men who serve the Church in such outposts as this are worthy of double honour. Mr. Milne's work is a markedly spiritual one, and he is held in high regard. Now that the new church is built, we predict increased prosperity to the Presbyterian cause. A site has recently been secured at Railway Town, and a weatherboard church hall has been erected, where evening services and a Sunday school are held. P.S.—A manse has been purchased.

ELDERS:—Messrs. Duncan McLaren (deceased), Bruce Tennant (now in South Africa), J. Somerville, R. A. McConnell, H. Fairweather, and George Stevenson, S M.

BURWOOD, ST. JAMES'S.

In the year 1881 a meeting of those interested in the formation of a Presbyterian Church at Burwood was held in the School of Arts, and a committee was elected to act with the Church Extension Committee in arranging for Presbyterian services. The School of Arts was engaged and the first service held in February, 1882, and was conducted by the Rev. James Cosh, D.D., Moderator of the General Assembly. In June of that year the congregation was erected into a charge by the Presbytery, and the name of St. James's was given to it some years later. An interim Session was appointed, with the Rev. Dr. W. Moore White as Moderator.

The first minister was the Rev. Alexander Osborne, M.A.—recently arrived from the Free Church of Scotland—who was ordained and inducted in November, 1882, and held the pastorate with marked success till 1892, when Mr. Osborne demitted and returned to Scotland, where he has for years been minister of the large Free Martyrs' Church, Dundee. Mr. Osborne took an earnest interest not only in his own parish, but also in the general work of the Church, and his departure was much regretted. He was succeeded by the Rev. James Alwyn Ewen, who was inducted in 1892, and remained till 1899, when he was translated to Cairns' Memorial Church, East Melbourne, which he filled and

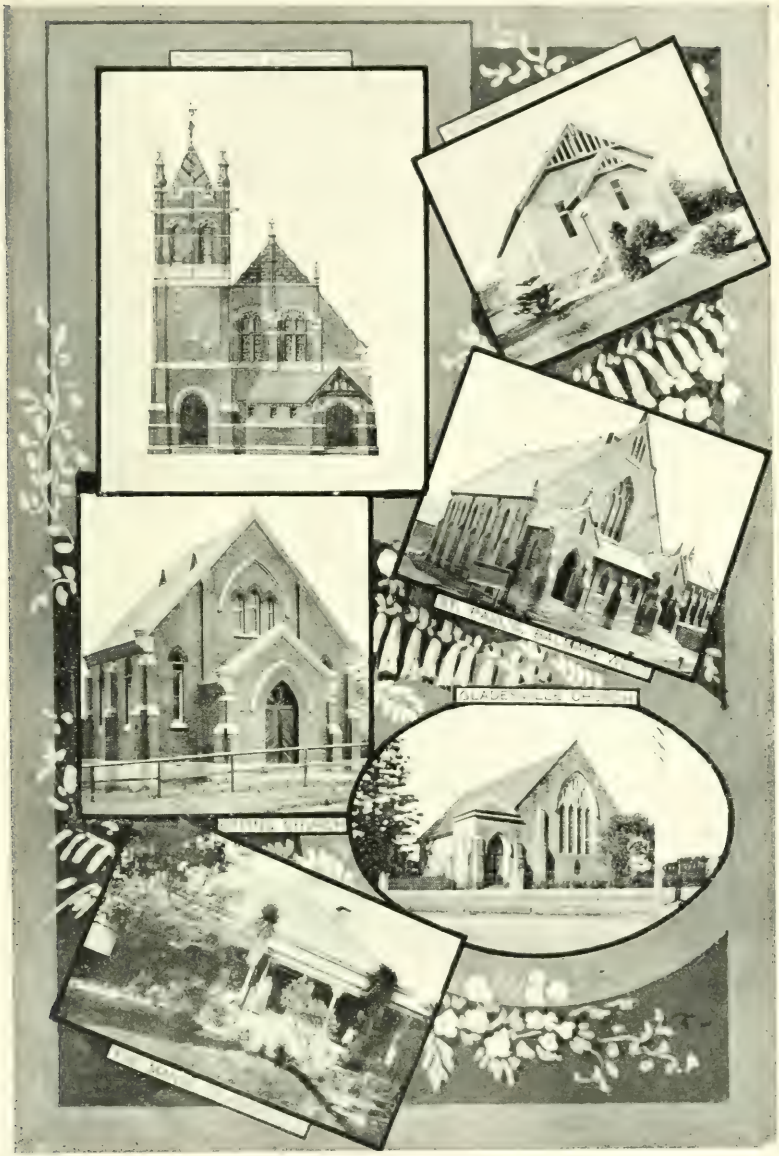
cleared from a large debt before his sudden death in 1904. The Rev. Robert Scott West was called from New Zealand in August, 1899, and is the present minister. The church, a handsome brick building, was built under the ministry of Mr. Osborne, and subsequently enlarged by the addition of a transept. It is seated for 450. There is a splendid school hall, built in 1904, but no manse as yet. The congregation is a large and influential one, and the services of Mr. Scott West are much appreciated.

ELDERS since the formation of the parish. First Interim Session, formed 17th December, 1883 :—The Revs. Alexander Osborne, M.A., Andrew Gardiner, M.A., Mr. J. Shedden Adam, senr. First Local Session, formed 2nd March, 1884—Messrs. R. K. Sidey, George Rutherford, John Candlish, Charles William Norris (deceased) ; 1888—James Stevenson (deceased), Thomas Gillespie, George Christie (removed from district), Alexander McPherson ; 1890—Robert Craig (removed from district), William Wood ; 1892—John Cameron, Stephen Mailer ; 1895, John Kirkland, William H. Tindell (deceased), James Prentice (removed from district) ; 1898—John Syme Dunlop, John Walker ; 1905—Adam Montgomery and Alexander Noble. The first session clerk was Mr. C. W. Norris, followed by Mr. Thos. Gillespie, who is still in office.

CAMPSIE.

The Campsie Mission started with the purchase in August, 1903, through assistance from the Church and Manse Loan Fund, of a weather-board church which was in the market. The church was unfurnished and presented only bare walls, but the new trustees forthwith set to work and within a week the building was provided with all requisites, and the first service was conducted by the Rev. John Walker, with a crowded congregation. The mission was put under the charge of the Marrickville Kirk Session, the Rev. Wm. Beck, Moderator, and no time was lost in organising the district. Mr. F. L. A. Schloeffel was the first agent appointed, and he did excellent work. During his term of service the property was fenced and the furnishings of the church completed. He was followed by Mr J. McMurtrie in January, 1902, and he continued to minister with much acceptance until July, when Mr. W. S. Laurie was appointed, and continued until September, 1905.

There is a large and flourishing Sunday school, also a Band of Hope and a Fellowship Association, and the musical element seems particularly strong. There is thus every prospect that this promising mission will soon develop into a self-sustaining parish.



FIVE CHURCHES AND A MANSE

Plate 101

FOUR CHURCHES, SCHOOL, AND A MANSE

Plate 3-2

CANTERBURY.

The beginning of the Canterbury church takes us back to the early days when the Rev. William Ridley, M.A., a fine scholar and a devout Christian minister, paid periodical visits from Sydney, and conducted services at Northumberland Farm, the residence of the late Mr. Neil Quigg. The Rev. A. N. Mackray, M.A., during his pastorate of St. David's, Ashfield, conducted services every fortnight in the same place. Then services were continued by the Rev. John Auld, M.A., at the farm, afterwards in an old Primitive Methodist church in the town of Canterbury, until the stone church was erected in Canterbury, mainly by donations from members and adherents of the Ashfield Presbyterian Church, and opened for Divine service by the late Rev. J. M. Ross, on 7th November, 1880. A Sunday school was also carried on for years by workers from Ashfield church. At present no services or Sunday school are conducted, which is greatly to be regretted

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CHALMERS CHURCH.

Started as a mission station in the southern portion of the city, and in connection with St. Stephen's congregation, of which the Rev. Alexander Salmon was then minister. It first met in a church or hall known as Providence Chapel, in Parramatta Street, under the ministry of the late Rev Wm. Lumsdaine. The congregation grew rapidly, and a site having been secured in the Redfern district, the present commodious church was built. Mr. Lumsdaine was called and inducted as the first minister in September, 1856. Financial difficulties having arisen, Mr. Lumsdaine returned to the Episcopal Church, in which he had been brought up. The Rev. J. L. McSkimming arriving from the Free Church of Scotland, was appointed to supply the pulpit, and in 1859 he was inducted. He remained until 1863, when circumstances arose which led to his resignation. The charge continued in an enfeebled condition for several years, but on the arrival of the Rev. Wazir Beg, M.D., he was appointed for a month, and his services proved so acceptable that a call was addressed to him and he was inducted in August, 1865. In January, 1885, Dr. Beg died, after rendering useful service to the Church in various ways, and was succeeded by the Rev. David Smith, M.A., just arrived from the Free Church of Scotland, who greatly built up the congregation until, in 1891, he for health reasons accepted a call to Albury. In 1892 the Rev. James Milne, M.A. (brother-in-law of the Rev. John Burgess, M.A.), was ordained and inducted. After Mr. Milne's translation to New

Zealand, the Rev. G. D. Buchanan, from Wickham Terrace, Brisbane, followed in August, 1897, the seating capacity of the church being increased to 1,000. Mr. Buchanan was translated to Goulburn in August, 1899, and was succeeded by the Rev. R. M. Legate, in December, 1899, who after a brief pastorate, demitted in September, 1901. The present pastor, the Rev. A. S. C. James, was translated from Bendigo (Victoria) in February, 1902.

Since the induction of Mr. James, the congregation has made a marked advance. The church is full, the organisation admirable, and the congregational work, in all its departments, is carried forward with heartiness and vigour. Mr. James has a special attraction for young men and women, who form a very notable and interesting portion of the congregation. A manse has not yet been provided, but we doubt not that ere long Chalmers Church congregation will face and accomplish this. A sum of money has been recently raised for a school hall, for which land has been purchased adjoining the church.

ELDERS, in order of induction:—Messrs. John Dumble, John Kelly, James McSkimming, James Kay, Peter Stewart, Joshua Wauhop, Robert Scott, David Elrie, R. K. Sidey, David Moore, R. Macheson, A. S. Murray, Duncan McRae, William Wood, John Scotford, R. F. Williamson, Alexander Rae, Charles J. Christie, William Vert, Alfred Mitchell, John Newell, Robert Grant, James Whan, W. Ferrier, James Johnstone, W. Rae, John F. McRae, T. C. Roberts, C. Hebblewhite, S. Mawson, and W. Simpson. DEACONS:—Messrs. John McDiarmid, A. L. Elphinston, Thomas Aitken, Robert Dunlop, Joshua Wauhop, David Elrie, James Alexander, J. Halley, James Barnet, T. Aitken, A. Spence, and R. McCall.

CHATSWOOD.

In January, 1896, services were started in this new suburb on the North Shore line by the Rev. Dr. Bruce, in Chatswood Hall. The Rev. Alexander Miller, M.A., took charge of the services in July. After organizing and ministering to the congregation, Mr. Miller received a unanimous call and was inducted as the first minister in October, 1896. In October, 1898, the memorial stones of a school church were laid, one by the Hon. Alexander Kethel, M.L.C., and the other by George Howarth, M.L.A. The building is of brick with slated roof, and capable of seating 250. It was opened for public worship in December, 1898. The congregational machinery is in good working order, and as the locality is a progressive one, the congregation may be expected to grow rapidly.

THE SESSION was formed in January, 1897, by the ordination of Messrs. *A. M. McLean, S. T. Marchant, and the induction of Messrs. Wm. Miller (father of the minister), and James Burt. Of these, Mr. Marchant left the district in 1898, Mr. Burt died in 1900, and Mr. Miller in 1902. The following elders have also held office:—Messrs. Alex. Noble, J. H. Bennett, Charles E. Rennie, J. S. E. Ellis, A. D. Henderson, Allan Cameron, J. E. McLean, J. Osborne, A. Meldrum, W. Symington, *Bruce Campbell, *William Holland, *John Beveridge, and *John Pottie. *Present Session.

DOUBLE BAY.

This mission is an off-shoot from Woollahra parish. In 1889 Miss Isabella Coleman, lady visitor of Woollahra (and for the past twelve years a missionary in China), commenced a Sunday school in the Skating Rink. In 1891 there were six teachers and seventy-six scholars. In 1893, as the Rink was to be sold, the Woollahra Church Committee purchased the building, with a lease of the land for two years with power to remove the hall. Mr. J. A. Dean generously floored the building and put it in order, and a number of friends donated time and gifts towards making the building a presentable Mission Hall. In 1894 a Mission Committee was appointed, with Mr C. C. Kennett as Hon. Superintendent, and Sunday evening Gospel Services were commenced, conducted by Woollahra workers and friends. In 1894 there were 129 Sunday school scholars and ten teachers. In 1895 the Woollahra Session appointed Mr. Joseph McDowell Superintendent of the Mission with a small salary. This position he held for about four years. When Mr. McDowell left, Mr. Pulsford acted for some time, and did valuable voluntary work both in Mission and Sunday school, supported by an earnest staff of workers and encouraged by the minister of Woollahra, who, for several years, took the responsibility of raising the necessary funds. In 1900 a frontage site was purchased for £250, and the hall was removed on to it. In 1904 Double Bay was recognised by the Presbytery as a Mission Station under the care of Woollahra Session, and it received a grant from the Home Mission Fund. In July, 1904, the Rev. W. M. Smith, M.A., took charge of the work, which has prospered under his labours. Steps are now being taken with a view to raising the Mission to the status of a sanctioned charge and calling a minister.

DRUMMOYNE, GRIMM MEMORIAL.

The cutting-up of several estates into building allotments led to the gathering of a large population in the neighbourhood of Drummoyne. On one of these—the Tranmere estate—sites for churches had been reserved, and one was available for the Presbyterians. The movement which issued in the formation of the Drummoyne parish was started by the Rev. George Grimm, M.A., of West Balmain. He spent much time visiting the families resident in the district, and commenced to hold service in a hall adjoining the Oxford Hotel. In June, 1888, a general meeting was held and a committee of management appointed, with Mr. Whitney as treasurer and Mr. W. A. Cameron as secretary. These two, with the addition of Mr. James Henderson, were nominated as trustees. Mr. Grimm was appointed president and Mr. Henderson vice-president of the committee. A harmonium was purchased, and arrangements made for the praise part of the service. In May, 1891, a Sabbath school was started and opened with an attendance of thirteen scholars, and with the aid of teachers from Balmain the Sabbath school grew apace, and in 1899 had 125 on the roll. In 1896 it was determined to make a strenuous effort to get a church erected, Mr. William Wright having already donated £50 for that purpose. A bazaar and concert were arranged for, and contributions obtained, an extra £200 being raised by mortgaging the land. In 1897 the station was separated from West Balmain and formed into a Home Mission charge, and placed under the supervision of the Glebe Session.

Arrangements having been made for the erection of a church, to be called the Grimm Memorial Church, for the sum of £323 15s., a large gathering assembled to witness the laying of the foundation stone. The Rev. John Auld, M.A., Convener of the Home Mission Committee, presided, and the foundation stone was laid by Mrs. Manson, the amount placed on the stone being £35. A memorial stone was also laid by Mrs. C. Robinson, daughter of the Rev. G. Grimm, on Saturday, 2nd April, 1898. The church was opened by the Rev. Dr. Clouston, Moderator of Session. The first observance of the Lord's Supper took place in February, 1898, when thirty-five persons communicated.

The agents sent by the Home Mission Committee to occupy the field were Messrs. J. Keith Miller and W. J. Renton, and the Rev. James Cosh, B.A., B.D., all of whom did good service. The station having been made a sanctioned charge in June, 1900, Mr. Cosh, the present minister, was inducted in July, 1900, and the parish is prospering under his ministry.

ELDERS:—Messrs. J. A. Anderson (Clerk), J. B. Scobie, J. Henderson, and R. C. Maders. COMMITTEE:—Messrs. J. B. Shaw, A. Moir, J. Robertson, S. J Janes, S. J. Bull, J. A Menzies, A. E. Carfrae, S P. Maddock, A. E. Ramsay, H. Nell, W. Walker, and W. H. Sutton.

DULWICH HILL.

In 1892 Presbyterian services were commenced in this suburb, and the Rev. J. J. F. L. Fergusson, M.A., settled as first minister. For various reasons, however, the movement did not succeed, and in January, 1894, was, very unfortunately, given up.

After several years, in June, 1903, at a meeting which was addressed by the Revs. Dr. Bruce, John Walker, Wm. Beck, of Marrickville, and Mr. William Wood, it was resolved to form a Presbyterian charge at Dulwich Hill. A Committee was appointed, with Mr. D. K. Telfer as Chairman, R. J. Fergusson Secretary, and Mr. Mathie Treasurer. A brief canvass showed subscriptions amounting to £31. An allotment of land was leased and a school hall erected at a cost of about £90, and in September, 1903, the hall was opened for public worship by the Rt. Rev. The Moderator (J. T. Main, M.A.) and the Rev. William Beck. A Ladies' Guild was formed, with Mrs. Beck as President, and a Sale of Work was held, yielding £49—by which the debt on the building was extinguished. A suitable site for a church, fronting the New Canterbury Road, was secured at a cost of £350—a deposit of £50 was paid, the balance to be paid within ten years. This site has already nearly doubled in value. A Sale of Work followed, yielding £66. Various ministerial agents were provided by the Home Mission Committee, and in February, 1904, the Rev. James MacAndrew, M.A., was placed in charge, and continued till March, 1905. The Rev. Richard Jennings has now the Mission in his care. There is a flourishing Sunday school. At the communion, in October, 1904, thirty-three communicants were present. The income from all sources at the end of 1904 amounted to £330. The prospects of this young parish are encouraging. A new church to seat about 250 is nearly built, and the present building is to be used for the Sunday school. A minister should soon be settled here.

EPPING—ERMINGTON.

In 1894 the Rev. James Marshall, who had been appointed to Hornsby, visited this district, and arranged to hold a service in the house of Mr. James Stewart, and for some time services were held in Walker's Hall, and later, until the church was erected, in the residence of Mr. M. F. Vollmer. The first Committee consisted of Messrs. G. Boasely, Vollmer, Stewart, Johnson, Garrard, and Nicholas; of these Mr. Vollmer was asked to act as treasurer, and Mr. Stewart as secretary. At the beginning of 1895 a block of land at the corner of

Bridge and Railway Streets was open for purchase. Mrs. Nicholas and Mr. Stewart secured it and paid a deposit, then offered it to the Committee, who took it over. A special effort was made, which yielded sufficient to pay for the land (£30), leaving £50 toward a building fund.

In November, 1896, the foundation stone of a church was laid by Mrs. John Kirkland of Burwood, and a further sum of £65 was laid on the stone. In the following February the church was opened by the Rev. John Ferguson, of St. Stephens, Sydney. Epping was for a time attached to Thornleigh, but later was again conjoined with Ermington, where mission work had been carried on by the late Rev. S. T. Dickinson of Gladesville, and Mr. E. Puckering, Sunday school superintendent of Epping. The church, of which only half a section has been built as yet, cost £290, and until 1903 had an overdraft of £180. This debt was taken over by the Church and Manse Loan Fund, and in sixteen months £100 has been repaid, leaving a debt of only £80. This Home Mission charge extends from the Parramatta River to Epping, embracing Dundas, Ermington, Carlingford, Meadowbank, Marsfield, and Epping, and is under the spiritual oversight of Burwood session.

There are two flourishing Sunday schools at Epping and at Ermington. Ermington has a church building fund, but no church as yet. Services are conducted in a small hall kindly set apart for the purpose by Mr. John Edwards. The services hitherto have been conducted by agents of the Home Mission Committee. Mr. H. R. Grassick has been in charge for over three years—since April, 1902—and under him great progress has been made in strengthening and extending.

GLADESVILLE.

In the year 1887 the Rev. John Miller Ross, General Agent of the Church, conducted the first services in the Protestant Hall. In November of that year preparations were commenced for building a church. A site was purchased, and plans were drawn. In October, 1888, the foundation stone was laid by Wm. Wright, Esq., of Drummoyne House, and in July, 1889, the church was opened by the Rev. Archibald Gilchrist, LL.D., Moderator of the General Assembly. The church is a handsome stone structure and cost, including land, £1,384. The manse adjoins the church and stands in the midst of a spacious garden, the property having been recently purchased at a cost of £500. There is no school-hall or glebe. Abbotsford is a preaching station which has received Sunday services for years.

Before the settlement of a minister, the following supplied the pulpit and parish :—The Revs. D. W. Davies, G. K. Stowell, Messrs. R. Miller, B.A., W. H. Oliphant Smeaton, M.A., the Revs. J. MacAndrew, M.A, John Wilson, M.A., and Mr. George Milne.

In December, 1890, the Rev. S. T. Dickinson was called and inducted as the first settled minister. After fourteen years of faithful ministry, Mr. Dickinson was called to his rest and reward in November, 1904. A successor has not yet been inducted, but the Rev. Ewing J. Thomson is at present in charge of the parish.

Elders :—Messrs. T. S. Pidding and J. W. Park.

GLEBE.

Initial services were begun at the University Hotel, Broadway, Glebe, on 18th October, 1874. After about seven months the congregation removed to a temporary building, pending the erection of the present church, which cost with site about £10,000, and was opened for public worship in March, 1879, free of debt. Mr. J. Paxton, Messrs. McCredie Brothers, and the Messrs. Elphinstone were very liberal givers.

The first minister was the Rev. Andrew Gardiner, M.A., who was inducted on 14th June, 1875, and laboured with remarkable evidences of success for fifteen years. He was succeeded by the Rev. T. E. Clouston, D.D., who was called from Penrith, and inducted in April, 1891. The church is a handsome stone building, seated for 510 persons, and the site is a very prominent and valuable one. There is a large school-hall in the basement of the church. There is no manse nor glebe, and there are no out-stations, except a mission in Bay Street, where a valuable mission work has been done for years by the Glebe Fellowship Association. Under Dr. Clouston's able ministry the congregation is one of the most vigorous and fruitful in the metropolis. From its Fellowship Association have come forth not a few ministers and elders.

Elders :—1875—The Rev. John Kinross (resigned 1887), Messrs. Joseph Paxton (died 1882), George Spence (died 1897), William McCredie (died 1882), David Elphinstone, Andrew McCredie ; 1883—Lewis Moore (died 1885), William McKenzie (resigned 1903), Alexander McCredie (resigned 1892 ; 1885—Neil Livingstone (resigned 1901) ; 1889—James S. Mollison (resigned 1896), George Rigg (died 1898), Joseph Knox (resigned 1894) ; 1894—William S. Park (resigned 1898), Alfred R. Bowie (resigned 1901) ; 1897—William B. Gibson, Peter C. Trotter (resigned 1904), Dr. J. Walker-Smith, Joseph Ada (resigned 1899) ; 1901—William Webster, Hector Kidd, A. W. Thomson, Charles Wynne ; 1904—George Rigg and Arthur M. Merrington.

HORNSBY—THORNLEIGH—BEECROFT.

This parish embraces the district bordering on the Main Northern Railway from Devlin's Creek in the south to Colah in the north. The original population of orchardists is being gradually increased by suburban residents and railway employees. Local industries are also springing up.

The progress of the Presbyterian Church in the district has not been rapid, but on the whole there has been steady advance. Services were commenced at Hornsby towards the close of 1893 by the Rev. Dr. Bruce, and continued by Mr. Hugh Young, under the direction of the Home Missionary Committee. The Rev. James Marshall visited the district in December of the same year, and was soon afterwards appointed minister-in-charge. Hornsby was made the chief centre, with out-stations at Turramurra, Carlingford, Thornleigh, and Pymble. Mr. Marshall was inducted to Hornsby-Pymble parish on 24th January, 1896. In the following year changes were made, Pymble becoming Mr. Marshall's parish, and Hornsby with Wahroonga being made a Home Mission charge. Wahroonga was soon afterwards formed into a separate parish. Thornleigh was for some years severed from Hornsby and united to Carlingford (now Epping). It was again joined to Hornsby in October, 1898.

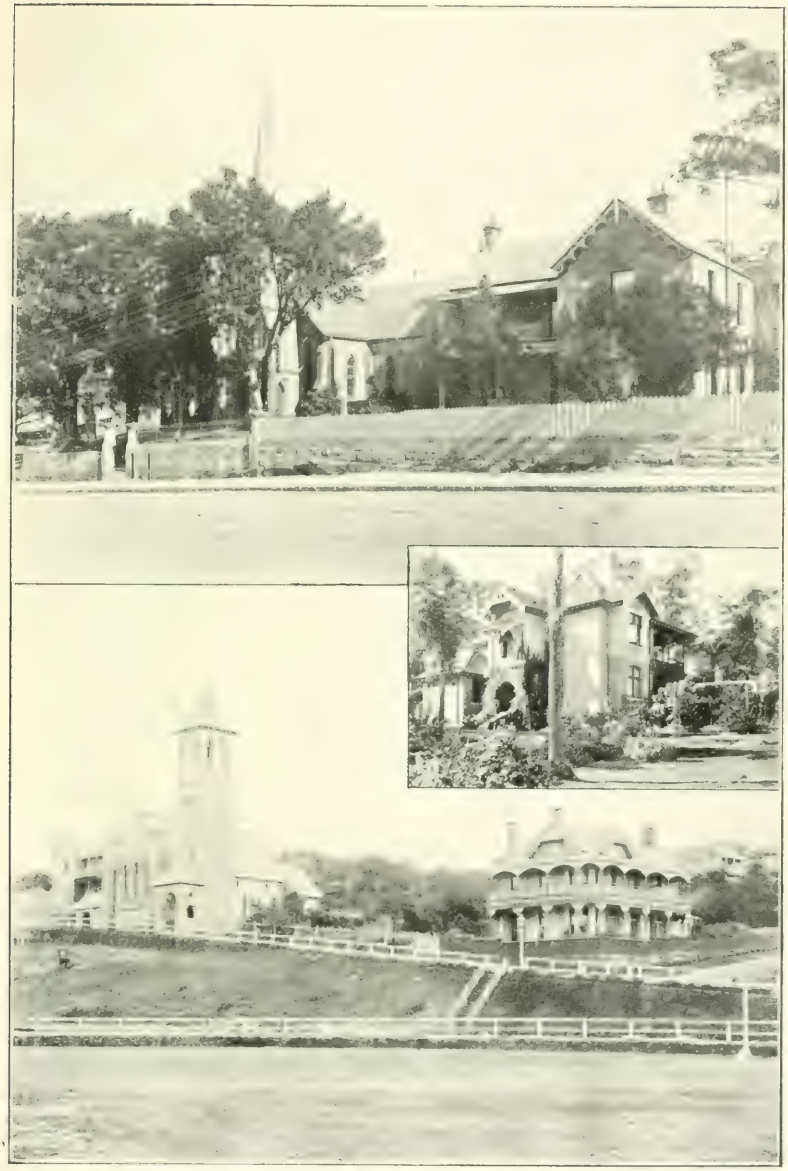
Hornsby-Thornleigh was made a sanctioned charge by the Presbytery of Sydney, on 10th September, 1901. Moderation in a call was granted, and the Rev. W. H. Drewett inducted on 3rd December, 1901. The call was signed by 43 communicants and 40 adherents. For some years the orcharding districts of Galston, Arcadia, and Glenorie formed part of the parish. They were disjoined and formed into a Home Mission charge in 1903. Services were commenced at Beecroft in April of the same year.

A church hall was built in Hornsby in 1895; a schoolroom has since been added. Though the site is admirable and has greatly increased in value, the building is unattractive, which in part accounts, no doubt, for the slow growth of the congregation. At Thornleigh, largely owing to the energy of Mrs. Thomas Hall, a commodious village church was opened in 1900. Both buildings have been sufficiently supplied with all requisites for public worship, and are free from debt, except balances due to the Church and Manse Loan Fund. A site for a church has been secured in the rapidly-improving suburb of Beecroft. The congregation here worships, at present, in the School of Arts.

The total amount contributed by the parish for all Church purposes last year was £321; in the previous year, £240. The number of communicants on the roll is 71; Sunday-school scholars in attendance, 120; average Sunday congregation, about 140.

FOUR CHURCHES

FIVE CHURCHES



ST. PETER'S CHURCH AND MANSE, NORTH SYDNEY,
WAHROONGA MANSE, MANLY CHURCH AND MANSE

VARIOUS CHURCHES AND MANSES

(Photographs received too late for classification)

PROPERTY :—Land and church and school buildings at Hornsby, value £550; land and church at Thornleigh, value £400; land at Beecroft, value £60.

PREACHING CENTRES :—Hornsby, Thornleigh, and Beecroft.

ELDERS :—1900—Messrs. *J. Reeves, *W. A. Kershaw, A. H. Ponton; 1903—*D. McCall and *J. Imlay Forsyth. *Present Session.

HUNTER BAILLIE MEMORIAL, ANNANDALE.

This magnificent church was erected by the late Mrs. J. Hunter Baillie at her own expense, in memory of her husband. Richly do the names of Mr. and Mrs. Hunter Baillie deserve to be long and gratefully remembered by us, for great was the liberality displayed by both in the cause of religion and education. Prior to the erection of the church, Mrs. Hunter Baillie stipulated that the Rev. P. F. Mackenzie, formerly of Paddington and a nephew by marriage, should be the first minister and should have a vested interest in the church for life. In selecting a suitable location, Mr. Mackenzie, with the concurrence of Mrs. Hunter Baillie, chose Annandale, on the ground mainly that there was a rapidly-growing population there and but little provision for the supply of religious ordinances. A suitable site was procured at a cost of £1,300 and arrangements made for starting the work forthwith. As no suitable meeting-place was available meanwhile, it was determined to get a school-hall erected without delay. This was opened in February, 1886, and the Sabbath school started with fifty children, both Mr. and Mrs. Mackenzie taking great personal interest in the work. The Sabbath school has prospered greatly and is now one of the largest of our schools. For three years, divine service was conducted in the school-hall during the erection of the church. The church is a noble building in the Gothic style, with a magnificent spire 182 feet high. The interior is beautifully fitted up, having a row of massive granite pillars running down each aisle, and stained glass windows all round. The pulpit and baptismal font are of Oamaru stone, richly carved. There is seating accommodation for 550. A spacious vestry is attached to the church, and underneath is an infants' classroom.

The church was opened on 23rd February, 1889, by the Rev. P. F. Mackenzie and the Rev. Dr. Alex. Marshall, of the Scots Church, Melbourne, who also conducted the services on the following Sunday. A solid silver communion service, a splendid pipe organ and a commodious manse with ample grounds followed, all gifts of Mrs. Hunter Baillie, the total outlay being not far short of £35,000. The whole

will ultimately become the property of the Presbyterian Church of New South Wales. For a good many years Mr. Mackenzie laboured single-handed and with much success in the building up of the congregation, a success due to no inconsiderable extent to the effective aid of his noble-hearted wife, a daughter of the Rev. Dr. J. D. Lang. But failing health constrained him to apply for assistance, and among those who acted in that capacity may be mentioned the Revs. James Cosh, B.D., and George Paul. After a time, however, it became evident that a more satisfactory arrangement would be the appointment of a colleague and successor. The Rev. R. Moorhead Legate, B.A., successfully occupied the position of colleague for a year, and, on Mr. Legate accepting a call to Chalmers Church, was followed in June, 1901, by the Rev. James S. Scott, called from Inverell, under whose ministry the congregation is in a flourishing condition.

The Rev. P. F. Mackenzie departed this life on the 26th October, 1904, mourned by many friends. Mr. Mackenzie was a most courteous, warm-hearted gentleman, and the very soul of hospitality. If he was "a braw fechter," he fought fairly, and bore no malice; he was an enthusiastic, loyal Presbyterian.

ELDERS:—Messrs. R. A. Riddell, G. Farquhar, R. E. Blanchard, A. P. Mackellar, E. Martin, J. A. McIntyre, J. McAlpine, J. Maclean, R. Long, D. F. Aitcheson, and A. G. Kebblewhite, and the Rev. William Mackenzie.

HURSTVILLE.

Hurstville was originally an outpost of Bexley parish, of which the Rev. T. Hill, M.A., is the minister. The Rev. Robert Kay, M.A., resigned Glen Innes to take up and develop the new parish of Hurstville. His induction took place in February, 1895. Things were in a very rudimentary condition when he arrived. There was a weatherboard church and the nucleus only of a congregation. The church has since been much improved and now affords accommodation for 250 worshippers, while an infant Sabbath school has been added and duly equipped. At Dumbleton, a mile and a half from Hurstville, services were started in a mission hall in 1901. This movement has resulted in the erection of a tasteful mission church, capable of accommodating 180, in which well-attended services are regularly held. Mr. Henry Gresham, one of the elders, has in many ways advanced the work at Dumbleton. A Sabbath school, with an average attendance of sixty-five, meets every Sunday afternoon. The Hurstville Sabbath school has an average attendance of about 250 children. The debt, which

was considerable when Mr. Kay took charge, has been almost entirely cleared off. The church is full at all services; the communicants number 112, and all the agencies are in a vigorous condition.

ELDERS, since formation of parish:—Messrs. W. A. Crawford, Thomas McKee (deceased), Edward J. Higgs (left district), Henry Gresham, Charles Milne, and W. H. Paterson (left district).

KOGARAH.

Kogarah formed one of a cluster of preaching stations started along the South Coast line, and was for a time worked in conjunction with Rockdale, but in 1889 it became a separate parish. In 1890 the Rev. Robert Inglis, M.A., was inducted as first minister, and held the pastorate for about three years. After a twelve months' vacancy, the Rev. James Lamont, F.L.S., of East Maitland, was inducted in 1894, accepting a call to the new charge of Mosman in 1898. In the following year the Rev. James Adamson, M.A., was inducted, and, after ministering for twelve months, resigned. After his departure the parish was supplied by the Home Mission Committee for a period of three years. The Rev. A. Thain Anderson, M.A, spent twelve months in the charge and Mr. E. N. Merrington, M.A, sixteen months. On 6th April, 1903, the Rev. James Keith Miller was inducted, and under his active and kindly ministry the parish is progressing well.

In 1892 steps were taken to erect a church and manse, and both were completed, at a cost of £1,600, in 1893 The present debt is £990, but is now being steadily reduced. The church is seated for 200, and we have few prettier manses. A Sabbath school was started at the outset, and has maintained a vigorous existence ever since.

ELDERS:—Messrs. James Robinson, William H. Patterson, John Caldwell, W. J. Thompson, and David Steel (no longer on the roll). The present Session consists of Messrs. J. G. Lockington, P. L. Gordon, and Frederick J. Polley.

LANE COVE.

Services were started at Woolwich in the year 1885, and at Greenwich in 1899, the latter under the auspices of North St. Leonards congregation. These are the two preaching centres, they having been formed into a sanctioned charge in July, 1902—the Rev. Robert Jackson, M.A., being inducted as the first minister. There are two pieces of land belonging to the parish. The one at Greenwich—a splendid site—was given by Dr. John Hay, of Crow's Nest. The site

at Woolwich has been purchased by the congregation, and is now free of debt. At Greenwich we have a temporary wooden school church, which will henceforth be used as a school hall, a very handsome brick church, costing about £1,000, having just been erected, the generous gift of Mr. John Taylor of Rothesay, Greenwich, in memory of a beloved daughter. The church was opened by the Rev. Ronald G. Macintyre, B.D., in November, 1905, the Rev. Dr. Bruce presiding.

ELDERS:—Messrs. James R. Thomson, J. B. Holdsworth, John Turner, and Robert Mathers.

LEICHHARDT.

The first services connected with the Presbyterian Church were held in the Albert Hall, Parramatta Road, on 8th February, 1885. These services were maintained by the Rev. J. M. Ross and others, until the appointment of the Rev. H. A. Hutchison, B.Sc. A year later Mr. Hutchison was inducted as first minister of Leichhardt, demitting in 1888. After a vacancy of eleven months the Rev. J. W. Inglis was inducted in January, 1889, but after a brief pastorate of eighteen months he accepted a call to Parramatta. The third minister was the Rev. Andrew Mackay, inducted December, 1890. In May, 1896, Mr. Mackay accepted a call to Wollongong, where he died on 22nd December, 1899. It was not till July, 1900, that the late minister, the Rev. H. Stewart Anderson, M A, was inducted, the parish having in the interval been supplied by agents of the Home Mission Committee. In February, 1904, Mr. Anderson resigned, and was succeeded in June by the Rev. George Milne, late of Wellington, N.S.W.

The congregation has had a hard struggle with financial difficulties connected with the procuring of the necessary buildings. A brick school hall, capable of seating about 250, was erected, and this has for the present to serve as a church. A manse was bought and enlarged, but sold again at a loss. A heavy mortgage still rests upon the property, but under the energetic ministry of Mr. Anderson the congregation was well organised and the debt reduced, and under Mr. Milne's ministry should gradually get over its difficulties and attain to a position of great usefulness in the midst of a dense population. Towards this end Mr. R. A. Mackintosh has been one of the most indefatigable workers. The Sabbath school and other congregational agencies are being carried on with vigour.

ELDERS: Messrs. Robert Symes, E. G. Fairman, James Kilpatrick, James Jamieson, James Johnson, F. O. Taylor, John Sutherland, John McGregor, Edward J. Higgs, and John Clark.

LINDFIELD.

On 3rd July, 1900, a meeting was held at the residence of Mr. William Cowan to take steps for the starting of Presbyterian services and for the erection of a church at Lindfield. The Rev. James Marshall, of Pymble, presided, and, owing mainly to his exertions, the foundation stone was laid by Mrs. Manson in September of that year. The church was opened in January, 1901, as a branch of the Pymble parish, and services were regularly held.

The station was in 1903 made into a Home Mission charge, and placed under the moderatorship of the Rev. W. H. Ash. A call was given to the Rev. James Steele, of Picton, which was accepted by him and, in March, 1904, he was inducted as first minister of the new parish, which includes portions of Roseville and Killara, where settlement is rapidly proceeding. So far the progress made has been very satisfactory, and the prospects are most encouraging. The congregation notified the Home Mission Committee that they required no further aid from that Fund after December, 1904.

ELDERS: Messrs. Henry Brown (session clerk), Charles Cox, and E. H. Palmer. The Sunday school superintendent is Mr. S. W. Pulsford, and the trustees are Messrs. William Cowan, A. J. Fraser, and J. A. Hunter.

MANLY.

In 1884 a preaching station was established at Manly by the Church Extension Committee, services being held in the Oddfellows' Hall. A year later, the station was erected into a sanctioned charge, and the Rev. T. G. Molyneux, B.A., LL.B., was inducted as first minister, with Messrs. Alexander Dean, H. L. Black, and James Antrobus as elders.

An admirable site in Raglan Street, overlooking the park, having been secured, the gift of the late Henry Gilbert Smith, the congregation set about raising funds for the erection of a church. From plans prepared by Mr. John Sulman the present beautiful edifice, capable of seating 300, was built, and on Saturday, 19th April, 1890, was opened. The Rev. Dr. T. E. Clouston preached the opening sermon, the Revs. J. Miller Ross, Dr. Cosh, and Dr. Dill Macky taking part in the service. By-and-bye the church was furnished with an excellent pipe organ, and the tower was provided with a fine bell, given in memory of Mr. T. H. Mate of Albury by his widow. A handsome manse, erected on an admirable site adjoining the church, followed. To the liberality of the late Mr. W. J. McGaw the congregation is mainly indebted for the manse, he having donated £2,000 for the purpose. He also gave £600

towards the organ. Mr. Molyneux, after a successful ministry, resigned and returned to England, where he is now the pastor of a congregation in Liverpool. After a vacancy of nearly a year, the Rev. John Anderson Gardiner, B.A., formerly of Manchester, Glasgow, and New Zealand, accepted the call to Manly, and on 30th December, 1895, was inducted into the parish. Mr. Gardiner's fame as an able and eloquent preacher soon attracted large numbers to the church, so much so that during the summer season, when Manly is full of summer visitors from all parts of the States, the sitting accommodation is not only taxed to its utmost, but often visitors are unable to find admittance. The office-bearers are, we believe, seriously thinking of enlarging the church. From the first Mr. Gardiner felt much straitened in his work, especially among the young, by the fact that there was no church hall for congregational and social purposes. Knowing how indispensable such a building is, Mr. Gardiner set himself, by the raising of funds, to supply this much-felt want. So earnestly and successfully have the various organisations of the church lent themselves to this task that, despite a heavy burden of debt upon the church, there has been raised during the last seven years for the Hall Fund no less than £900. The Women's Guild and the Sunday school, as well as kind friends within and outside the congregation, have contributed to bring about this result. The site of the proposed hall lies between the church and manse, and was sold on most reasonable terms to the congregation by the late Hon. Wm. Allen, M.L.C., of Brisbane. In getting thus far the Minister has been specially aided by the generous help of John A. Paterson, F. Trenchard Smith, James Stedman, and J. Stuart Thom. When the hall is built, it will, with the manse and church, form a valuable property, combining the practically useful and the architecturally excellent.

List of ELDERS from organisation of parish:—Messrs. James Antrobus, Henry Longfield Black, Alexander Dean, Thomas Littlejohn, John Cameron, Francis Kirkpatrick, James A. Paterson, John M. Paxton, H. E. Stevenson, William Horner Fletcher, John A. Paterson, Charles J. Christie, J. Stuart Thom, and L. B. Johnston.

MARRICKVILLE.

In 1888 the first Presbyterian service was conducted in the Protestant Hall by the Rev. John Auld, M.A., Moderator of the General Assembly. After service a committee was appointed consisting of Messrs. Walker, Clyde, Whitelaw, Watson, Ritchie (two), Adam

McDonald, Birse, Munro, Robbie, and Brown. Services were continued first in the Protestant Hall, and afterwards in the Excelsior Hall, until the church was built.

In September, 1889, the Rev. James Milne was settled as first minister of Marrickville. In March, 1891, he resigned, and there was some talk of discontinuing the services; but through the zeal and liberality of that worthy elder, Mr. John Aldcorn, that untoward issue was averted. On the death of Mr. Aldcorn a marble memorial tablet was erected in the church to his memory.

The Rev. James Fletcher Briggs having been appointed to work the charge, a movement was started for the building of a church, and in 1893 the church was opened. The erection of the building was largely due to the energy and zeal of Mrs. Briggs. In August, 1893, Mr. Briggs, having been received into the ministry of the Presbyterian Church, was inducted. He resigned in April, 1901, and in October of that year was followed by the Rev. William Beck, translated from Esk, in Queensland. Thereafter the congregation grew so rapidly that an enlargement was determined on. This was speedily effected, and the church, as enlarged and provided with a pipe organ, was opened by the Rt. Rev. John Walker, Moderator of the General Assembly, in August, 1902. The pulpit was the gift of Mr. H. Murray, St. Peters. Mr. Beck, by his kindly nature, earnestness, and ability, so won the affection of his large congregation and the regard of his brethren in the ministry, that his departure for Launceston, Tasmania, in February, 1905, was greatly regretted. The congregation have, however, secured as its pastor the Rev. John Burgess, M.A., of Kiama, inducted 25th August, 1905, under whom the congregation should make great progress.

Elders: —Messrs. Robert Cook, John McDonald, Robert Anderson, John Aldcorn, *John Ramage, Frank Geisow, *Thos. Watson, *Robert Killen, *David Telfer, sen., George McLeod, and *E. Child. *These constitute the present Session.

MOSMAN.

Started in February, 1898, by the Home Mission Committee, and so rapid was the progress that in the following month it was erected into a sanctioned charge, and on 31st May the Rev. James Lamont, F.L.S., of Kogarah, was inducted as the first minister. When erected into a parish it was placed under the supervision of the Neutral Bay Session; but when the Rev. David Arthur and Mr. John MacKillop became elders, the interim session was superseded by the permanent one.

No time was lost in taking steps for the erection of a building. A commodious church hall, built of brick with slated roof, and seated for 240, was speedily opened, and contributed much to the comfort of the rapidly-increasing congregation. The Sabbath School, an offshoot from Neutral Bay, has now attained a vigorous growth under separate management. There are 14 teachers and 190 scholars on the roll.

There is no manse and no permanent church as yet, but we understand the building of such is talked of. The church property, hall and ground, is valued at £1,500, and is now free from debt. Mosman is a rapidly-growing suburb, and it is well for the congregation to have for its pastor one so able and so experienced as Mr. Lamont. The Communion roll contains 140 names.

ELDERS:—Former members of Session: The Rev. D. Arthur, the Rev. R. S. Paterson, Messrs. John MacKillop, Gavin A. Steel, and W. Horne. Now in office: Messrs. R. Sutherland, T. McLachlan, W. Scott Fell, and S. J. Carruthers.

NEUTRAL BAY.

The Neutral Bay parish was initiated in 1889 by the Rev. H. A. Hutchison, B.Sc., then minister of North St. Leonards, as a branch of that charge. The services were started in a very humble way in a somewhat dilapidated carpenter's shop.

In 1890 the congregation was separated from North St. Leonards and erected into a sanctioned charge, under the name of Neutral Bay. In that same year the first portion of the present handsome church was built—the foundation stone being laid by Mrs. Robert Craig on 26th April, 1890—and the Rev. Robert Thomson, now of South Australia, was inducted in July as first minister. Mr. Thomson continued to minister till 1892, when he resigned. He was succeeded by the Rev. Robert Hope Waugh, M.A., the present minister, who was translated from Wollongong in February, 1893. During his ministry the church, built of brick and stone, has been enlarged and otherwise improved. It is now seated for 250, and is one of our leading suburban churches. There are a large Sabbath school, two Christian Endeavour Societies, Sabbath Morning Fellowship and Women's Missionary Associations in connection with the church. Mr. Waugh has the comfort of ministering to a harmonious and much-attached flock, increasing in numbers and strength from year to year. For the year 1904-5 he was Moderator of the General Assembly, and admirably

represented our Church in the public life and philanthropic movements of the State.

ELDERS:—Messrs. J. McKillop and J. H. Wood (first Session), Captain Robert Craig, Messrs. H. H. Kemp, W. McClelland Inglis, J. S. Mollison, J. H. Beatson, and W. H. McLean.

NEWTOWN, ST. ENOCH'S.

Services were started in Newtown by the Rev. W. S. Donald, about the year 1863. Under his ministry the first church was built, of brick and stone, seated for 240. The foundation stone was laid in 1865, and it was opened in August, 1865, by the Revs. Dr. Lang and Dr. Steel.

The first minister was the Rev. Dr. Gilchrist, inducted in 1868. In 1874 he left for Melbourne, and was succeeded by the Rev. A. M. Tait in that year. Mr. Tait was translated to Goulburn in 1876. He was followed by the Rev. Robert Collie, F.L.S., in 1877. Mr. Collie died on 18th April, 1892, greatly regretted, and was succeeded in November of that year by the Rev. T. W. Dunn, called from Albert Park, Melbourne.

The original church was pulled down in 1885, and replaced by the present handsome structure, seated for 600. There is a manse adjoining the church, and also a school hall. About a year ago a splendid memorial window was put in at the end of the church by Mrs. Dickson, of Woollahra, in memory of her husband, Mr. James Dickson, one of the leading office-bearers and most liberal supporters of the congregation for many years. A large and prosperous congregation was built up by the zealous labours of the Rev. T. W. Dunn, and the cordial co-operation of the willing labourers associated with him. Mr. Dunn departed this life suddenly on 13th August, 1904. "His sun went down while it was yet day" and when his usefulness was at its height. He was very widely esteemed, both in his own parish and throughout the State. In February, 1905, a call was addressed to the Rev. R. J. Wallace, of Singleton, who was inducted on 30th March, 1905. A large new school hall is about to be erected.

ELDERS:—Past: Messrs. John Gardener Garden, Robert Maze, Wm. Wallace, John Black, Arthur Ayling, J. Munro, Wm. Simpson, Thos. Roy, G. McLeod, J. D. Melvin, Wm. Webster, Wm. Stonier, and E. Childs. Present: Messrs. Wm. Barrett, R. Bannerman, T. E. Geddes, R. Macdonald, John Mars, Wm. Marshall, Wm. Rigg (ex-M.L.A.), Dr. E. P. Sinclair, Messrs. O. Turner, and R. Shaw. Records are available only as far back as 1876.

PADDINGTON, ST. JOHN'S.

The origination of this parish was largely due to the efforts of the late Rev. Dr. McGarvie, of St. Andrew's Church, Sydney, who started services before the year 1850 in a schoolroom in Caledonia street, about a quarter of a mile from the present church. An adjacent street is now called McGarvie street, after this able ecclesiastic. A grant of land having been obtained from the Government—about half the amount now owned by the congregation—the greater part of the old manse building was erected thereon. This building was utilised for various purposes—residential, school, and church. The date inscribed on the memorial stone of the church is 1857. The erection of the original portion of the present church was largely due to the exertions of the Rev. James Milne, M.A., who had been for twenty-four years parish minister of Macduff, in the North of Scotland. He arrived in the colony in 1854, and selected Paddington as his sphere of labour. The church, estimated to seat 300 people, was erected at a cost of £2,500. Mr. Milne continued to minister at Paddington for upwards of twenty years with zeal and acceptance, holding the appointment also of Chaplain to the Darlinghurst Gaol. When failing health suggested the need of assistance, the Rev. P. F. Mackenzie was, in 1874, inducted as his colleague, and held the pastorate until, in 1882, he resigned and proceeded on a visit to Scotland. Later in that year, a call was addressed to the Rev J. P. Dickson, recently arrived from the North of Ireland. After a popular pastorate of about two years, he was succeeded by the Rev. Archibald Gilchrist, LL.D., in March, 1885. Dr. Gilchrist's abilities and services are so well known that there is no need to dwell on them here. He continued at Paddington until loss of health constrained him to demit, which he did in March, 1896, and died on 14th December, 1896. The Rev. Joseph Fulton, who had been appointed assistant in 1895, was inducted in March, 1898. Mr. Fulton continues to minister to the flock, and is Presbyterian chaplain at the Victoria Barracks, Paddington. During the pastorate of the Rev. J. P. Dickson the need of enlarging the church was keenly felt, and about £800 was collected for the purpose. In Dr. Gilchrist's time the enlargement was carried into effect, the foundation stone of enlargement being laid by Col. J. H. Goodlet, J.P. Under the present ministry several improvements have been made, decorations and memorial windows erected, while the grounds have been ornamented with foliage and flowers. A handsome new manse was built in 1904—the memorial stone being laid by His Excellency Sir Harry Rawson, K.C.B.—which will prove a comfort to the minister and his family, and is a credit to the congregation.

There is a large and well-organised Sabbath school, a well-trained and efficient choir, a flourishing Christian Endeavour Society, and a variety of juvenile societies connected with the congregation.

Although there is a very heavy debt on the buildings (£8,700), the value of the property is yearly increasing, and the interest is met by rents received. There are in the congregation some very old members, who have been familiar with its history from the outset, and who still retain their love for the house and ordinances of God, and frequently appear among the worshippers, among them Messrs. Alexander McLeod, Hugh McMaster and James Rae, considerably over eighty years of age.

Elders :—The following have held office for a longer or shorter period :—Messrs. Thomas Alston, Peter Durie, John Ellis, T. R. Steel, Thomas Steel, senr., D. L. Waugh, junr., John Millen, Alexander Gilchrist, Samuel Gordon, Captain Robert Mailler, Samuel Thompson, James B. McIntyre, James K. Morice, Wm. Kinnear, Wm. Urquhart, David Little, John S. Hampshire, Charles E. Rennie, George A. Clifton, Niel Sharpe, William Straughan, Henry T. Page, J. W. Hedges, Andrew Steel, C. R. Lamont, Robert Smith, and J. T. Tunnock, D.D.S.

PALMER STREET, WOOLLOOMOOLOO.

In 1854 service was started in a small schoolroom, owned and kept by a Mr. Hogg, in Woolloomooloo—then covered for the most part with the forest primeval—by Mr. John McGibbon, a student of divinity, afterwards the Rev. John McGibbon, LL.D. The congregation at first seldom exceeded twenty persons, but the attendance increased and by-and-bye a wooden church was erected—largely through the liberality and help of Mr. Thomas Barker (an excellent portrait of whom is given in this volume) on the site on which now stands the brick school, on the opposite side of the street from the church, and Dr. McGibbon was ordained as the first minister thereof. Ere long a movement was started for the erection of a permanent church. In 1858 the foundation stone was laid, and fourteen months thereafter the church was opened for worship. The church is a most substantial stone building, with manse adjoining and lecture hall attached, the cost of the whole being from eight to nine thousand pounds. Among the men of wealth who by their liberal gifts contributed largely to the erection of the buildings and the development of the congregation, we may mention Messrs. Thomas Barker, Gibson, John Pascoe Fawkner, James Antrobus, J.P.,

J. B. Hoare, J.P., the Hon. John Frazer, M.L.C., and the Hon. John Marks, M.L.C. Dr. Leibius was also a prominent adherent. A valuable pipe organ was donated by the Hon. John Frazer, and a beautiful Communion service by Mr. J. B. Hoare. The property was without debt when Dr. McGibbon died, but has now an indebtedness of £600, incurred for repairs during recent years, when the congregation has been weak in numbers and in means. Dr. McGibbon, after a long and most successful and memorable ministry, died in June, 1882, and was succeeded in 1884 by the Rev. J. Faulds Henderson, who remained until April, 1891. He subsequently was inducted into Knox Church, Rockhampton, Queensland, and recently passed to his rest. He was followed by a minister who had just arrived from the Established Church of Scotland, the Rev. Wm. Burnet, M A., B.D., who was inducted in October, 1891, and resigned in October, 1893, when he returned to Scotland. The Rev. Robert Edgar was pastor for seven years, being inducted in May, 1897, and demitting August, 1904. After his translation to Pitt Town and Ebenezer, the congregation was for years without a settled pastor, but for some time — from November, 1899, to September, 1901—was ministered to very acceptably by Mr. Robert Macleod, from Glasgow, who is now ordained and settled in Victoria.

After the departure of Mr. Macleod, the Rev. J. T. Thorburn, B.A., late of Walcha, was appointed to take charge, and such was the effect of his energetic labours that the congregation felt warranted in applying for moderation. This was granted, and on 23rd June, 1904, Mr. Thorburn was inducted, and is doing a useful work amid a gradually increasing congregation.

The following ELDERS—among others (whose names we cannot obtain)—have been in office in this parish :—Messrs. James Antrobus, J. B. Hoare, James Gray, the Rev. Colin Stewart, M.A., Mr. James Gold, Captain James Hutton, Messrs David McBeath, Walter Smith, Patrick McCann, F. E. Sloper, A. Martin, James Hutton, junr , and Alexander Gillespie Powell.

PETERSHAM.

The services which resulted in the formation of the Petersham parish were started in the drawing-room of Mrs. Muir, Fisher Street, Petersham, and were continued there for nine months, until the church in Gordon Street was built.

The first minister was the Rev. James Paton, who for ten years had ministered with much acceptance to a United Presbyterian congregation

at Balfron, Stirlingshire, Scotland. Mr. Paton arrived in the colony in 1880, and was inducted at Petersham in May, 1881. The first Kirk Session consisted of Messrs. H. L. Black, Robert Miller, and James Stevenson, Mr. James McNaughton joining later and proving a most loyal worker to this day. The property was vested in three trustees, Messrs. H. L. Black, Robert Miller, and William Elphinstone. The church, a weatherboard building, seated for 180, was opened in 1881. The land and church cost £1,200. In 1887 a movement was initiated for providing a manse; and a house for that purpose was purchased at a cost of £1,050, contributed mainly by two generous donors, their donations being supplemented by subscriptions from other members of the congregation. In June, 1903, the Rev. James Paton retired, and in August the Rev. R. Evan Davies, B.A. (Cambridge), was called and inducted. Under Mr. Davies' ministry there has been evidence of renewed zeal among the people, notably in their decision to erect a handsome and commodious stone and brick church, to cost about £4,000, which has just been completed, with the exception of the spire, to be added later. The foundation stone was laid by Mrs. Robert Miller, who, with her family, gave about £1,000 to the new church, and whose husband had from its formation proved a pillar of strength to the congregation. The church was opened on 10th June, 1905, by the Rev. Principal Harper, D.D., and is well filled. The manse has been sold.

ELDERS:—Messrs. Robert Miller, James Stevenson, Henry Black, * James McNaughton, W. J. McLaughlin, Thomas Wilson, Stuart Reid, James Watson, * Patrick Smith, * James Dawson, M.A., and * Griffith Griffith. (Present elders marked with asterisk).

PITT STREET CHURCH (FULLERTON MEMORIAL).

The third Presbyterian church erected in Sydney was built on a site granted by Government at the intersection of Pitt and Hay Streets. It was opened for public worship in 1842, and cost £3,350, derived partly from the Government and partly from private contributions.

The first minister was the Rev. James Fullerton, LL.D. Dr. Fullerton was commissioned by the Synod of Australia to form a Presbyterian congregation in South Sydney, and commenced divine service in the Court House in 1838. In due time the necessary buildings were erected, and in the Pitt Street Presbyterian Church Dr. Fullerton ministered to large and influential congregations—the majority hailing from the North of Ireland—for many years, until, in 1867, age and

infirmity constrained him to seek assistance. This he obtained, in the first instance, from the Rev. Archibald Gilchrist, LL.D., afterwards by the induction as colleague in 1869 of the Rev. G. L. Nairn. He was followed, in 1873, by the Rev. Henry Macready, translated from Penrith. Mr. Macready ministered for seventeen years with much acceptance to an attached congregation, until age and infirmity rendered it necessary for him to retire. His successor, in November, 1890, was the Rev. Richard Dill Macky, who retired in May, 1896, accepting a call to Tenterfield. The Rev. J. C. Christie was the next minister, but his pastorate was short, being inducted in January, 1898, and resigning in October. The present pastor is the Rev. David Fenwick, who was inducted on 29th December, 1899. Owing to the expansion of the State railway traffic, the Government, in 1903, resumed the old church site for the purposes of the new railway station, and, after protracted negotiations, a sum of £22,000 as compensation was obtained, with which, after granting the General Assembly £6,000, the present splendid site at the corner of Crown and Albion Streets, Surry Hills, was purchased, and a large stone and brick church, with vestry and class-rooms, erected, which is an ornament to the locality and a credit to the denomination, and a splendid centre for Christian work. It is to bear the name of the Fullerton Memorial Church. A fine brick school hall, to accommodate about 500, has also been erected next to the church, facing Crown Street. The new church was opened on 5th July, 1905, by the Right Rev. Alexander McKinlay, Moderator of Assembly, every part of the building being crowded.

List of ELDERS since 1841:— (1841—First Session) Messrs. William Blair, David Johnstone, John Patterson, Henry L. Black; (1843) Peter Stewart; (1845) John Dumble, George Whitelaw, Walter Smith; (1851) Daniel McLaughlin, Samuel Anderson, — McKaughan; (1858) D. Cunningham; (1860) Samuel Anderson, Stuart Hawthorne, B.A., William McClelland; (1863) David Mackey, John Clisdell; (1876) John Lutton, John Sproule, Donald Campbell; (1883) *Robert Mackey, Charles J. Christie, Allan MacDiarmid, *John McLaughlin, *Matthew McCulla; (1900) *Alexander Lutton, *John Hilton, and Stanley L. Cole. * Present Session.

PYMBLE.

This new suburb was originally part of the Hornsby Home Mission charge, under the ministry of the Rev. James Marshall.

At a meeting at the residence of Mr. Duncan Carson, in 1895, it was resolved to secure a site to erect a church hall. The hall was

opened for service by Mr. Marshall in June of that year. At the time, a Sabbath school was opened under the superintendence of Mr. S. King. The services which had been started in the hall proved successful, and Pymble soon became the chief centre of the Home Mission district which extended from Epping to Lindfield, a distance of some twelve miles. In consequence of increased facilities for travelling and the rapid growth of population, the district was, at the request of Mr. Marshall, divided, and Pymble and Hornsby raised to the position of a sanctioned charge. Mr. Marshall was, in January, 1896, inducted as first minister.

In July, 1897, the Presbytery of Sydney resolved to divide the parish into three parts, as follows: (1) Pymble, with the Rev. J. Marshall as minister; (2) Wahroonga; (3) Hornsby: the two latter to be provided with ministers in due time.

In September, 1900, the foundation stones of a new church hall were laid at Lindfield by Mrs. Manson and Mrs. P. F. Mackenzie, and on 11th November the hall was opened for service and a Sunday school started. The two church halls are of brick, and in these services are regularly maintained, and the work of the Church is steadily progressing. Mr. Marshall has had the satisfaction of seeing the work of Church extension advancing rapidly all along that line, where he was one of the first labourers, having organised Hornsby, and initiated services at Wahroonga, Thornleigh, Epping, and Lindfield.

Elders: -Messrs. *Samuel King, *James Glen, James Wigram, Frederick Dunlop, David Greenlees, *James Logan, *Charles F. Brown, and *Alexander Rae. *Form present Session.

PYRMONT.

In the year 1864—while the Rev. R. S. Paterson was still minister of the United Presbyterian Church of Burray, in Orkney—the claims of Australia and the urgent need of ministers there were brought under his notice by the Rev. Dr. Lang, of Sydney. After careful consideration, Mr. Paterson came to New South Wales, arriving with his wife in June, 1864, and was cordially welcomed and entertained by Dr. Lang. Attention having been directed to the growing suburb of Pyrmont, and to the favourable opening which there presented itself for the starting of a Presbyterian congregation, Mr. Paterson paid a visit to the locality, and, after services held, received a call from a hundred Presbyterians resident in the district. The call was accepted and steps

taken to secure the necessary accommodation. A portion of land in the Ultimo estate was, through the instrumentality of Dr. Lang, secured for the erection of a church. A twenty-one years' lease of the land was obtained, with the option of purchase for £500. Prior to the expiry of the lease, the property was purchased by the congregation, and forthwith sold for £1,100. After paying the purchase money and other claims against the congregation, there remained a balance of £300 with which to start the building of a new church, and in October of that year the new church was opened by Dr. Lang preaching in the morning and Mr. Paterson in the evening. At this time the Presbyterians of the colony were divided into four sections, but, as negotiations for Union were proceeding, Mr. Paterson and his congregation determined to maintain a neutral position till the issue of these negotiations had been reached. The Union was effected in 1865, when Mr. Paterson and his congregation joined the Presbyterian Church of New South Wales. The congregation continued to flourish for many years, and a Sabbath School having been started, with the minister as superintendent, became a large and flourishing school, and continued so till Mr. Paterson's demission. The success of the school was largely due to the zeal and energy brought to bear on the work by Mrs. Paterson and the teachers associated with her. Information having been obtained that half an acre of land had been bequeathed in the Ultimo Estate for Church purposes by Mr. John Harris (deceased), after some delay and not a few difficulties, this land was secured and the present substantial church erected on it. The church was opened in 1883, and a few years thereafter a suitable manse was added. Of the amount required, Mr. Paterson, with the able assistance of his wife, raised some £1,500, and the property is now practically free of debt. After a faithful ministry of thirty-six years Mr. Paterson, constrained by the pressure of age, was relieved from the charge. Impressive demonstrations were given of how much both he and his wife were beloved by the congregation, and how much esteemed by the Church at large. The present minister is the Rev. C. W. Willis, translated from Mudgee in August, 1901. Recently a commodious school-hall, costing £600, has been erected, largely through the generosity of Miss Margaret Harris, of Littlebridge, Ultimo, Mrs. G. Harris, and Alderman John Harris. The parish, under the vigorous ministry of Mr. Willis—who during his term of office has raised over £1,000 for building purposes—is prospering.

ELDERS:—(1865) Messrs. John Fulton, John Gray, John Stewart, and Captain James Boyle. Messrs. H. Parbery, J. W. Guy, and C. Campbell form the present Session.

RANDWICK.

In 1885 Randwick was erected into a sanctioned charge and an interim Session appointed. Among the prime movers in the enterprise were Messrs. W. F. and J. S. Ponder, John Tait, James Robertson, and Henry Clarke. Services were commenced in the Randwick Town Hall and, after several months of various supplies, a call was addressed to the Rev. W. S. Frackelton, afterwards Dr. Frackelton, who, having accepted it, was duly inducted, and became the first minister. In this sphere he remained until 1896, when he was translated to Ann Street Church, Brisbane. In March, 1890, the present church was opened. It is built on a portion of the ground granted by the Government, in the most commanding position in Randwick. The church is built of brick and has seating accommodation for 650 people. The interior of the church is very handsome, and is arranged in the form of an amphitheatre. It has spacious galleries and is well lighted. The acoustics are perfect, and it is altogether very comfortable. There is a large vestry and a number of classrooms connected with it. The cost was £5,700. Towards this, £3,200 was derived from sale of ground and subscriptions, £2,000 was raised by mortgage, and £500 as a loan from Church and Manse Loan Fund—the latter, however, has been repaid.

In 1896 the Rev. W. G. Maconochie, M.A., was called from Orange, and was minister of the church until 1898, when he accepted a call to Hawthorn, Victoria. After a vacancy of nine months, during which the Rev. John Walker acted as Moderator, the Rev. C. H. Talbot, of Chalmers Church, Hobart, Tasmania, accepted a unanimous call, and entered on his duties in July, 1899. He is the present popular minister of the parish. A handsome manse, costing £1,270, a school hall, capable of seating 400 people (where a Sabbath school of about 300 children meets, and of which the Hon. A. W. Meeks, M.L.C., has been superintendent almost since the foundation of the school) and a fine pipe organ at a cost of £700, have been added to the property during the present pastorate. The latter is a gift of Mrs. J. C. Fischer, whose late husband was a trustee of the property. The organ is "in memoriam" of her late son, Albert, who was accidentally drowned while bathing at Inverell, in 1902. The parish is in a flourishing condition, has earnest and competent office-bearers, and both the membership and income are increasing yearly.

Complete List of Elders from foundation of parish:—Messrs. Thomas Smith, Thomas Alcock, R. Parkhill, John Fraser, B.A., LL.D., J. E. Pemell, Geo. Stevenson, W. H. Thompson, Charles Chalcraft, F. E. Sloper, J. G. Carter, John Wallace, and James A. Dick, B.A., M.D., F.R.C.S.

RILEY STREET CHURCH, SURRY HILLS.

The Riley Street Presbyterian Church was originally known as "Ebenezer Chapel." It was opened for divine service in 1850. The Rev. Samuel Humphries was minister, and both he and his congregation were originally Congregationalists. Thirty-seven years ago, the Rev. Samuel Humphries and his congregation, including the trustees, petitioned the Presbytery of Sydney to be received into the communion of the Presbyterian Church of New South Wales. They stated that they desired that the Gospel should be preached in their church in all time coming, in accordance with the doctrines of the Presbyterian Church rather than in accordance with those of any other denomination. After investigation and deliberation the prayer of the petition was granted. Two years thereafter Mr. Humphries resigned with the view of obtaining a settlement somewhere else in connection with our Church. His resignation was accepted; and, in accordance with the request of his office-bearers and trustees, the Presbytery allowed him the rent of the manse for the rest of his life. This he received, and at his death the rent of the manse became the property of the congregation, and is so still. For thirty-five years ordinances have been supplied without a settled minister, and the premises have been kept in repair at considerable cost, and during all these years neither the Presbytery nor Home Mission has paid one farthing of the expense. During all these years the Rev. R. S. Paterson has been the Interim-Moderator. For some years an elder has had the spiritual charge, and he holds services every Sabbath and Wednesday evenings and superintends various organisations. The district being poor and other Presbyterian churches near, neither the Interim-Moderator nor the Session has had any desire to have a settled minister appointed; but they are prepared to take steps at any time to sell the property with the view of applying the proceeds for Church extension. Mr. Humphries, as far back as 1872, estimated the real value of the property at £2,000; possibly it is much larger now.

ROSEDALE.

This church originated in weekly services conducted by Messrs. Robert Walker and Stephen Mills, B.A., about the year 1883.

By the untiring efforts of these two young men, funds were raised for the erection of a suitable building, the foundation stone of which was laid in the year 1884, and which was opened for divine service by the Revs. Alexander Osborne, M.A., and J. M. Ross, on the 30th November, 1884. The building has been extended since, when Mr. John Paterson, M.A., was in charge, and services are regularly held by agents of the Home Mission Committee, under the supervision of the Ashfield Session.

ST. ANDREW'S, SYDNEY.

The movement for the erection of this church was originated at a public meeting of Presbyterians in the Southern part of Sydney, presided over by the Hon. Colonel Snodgrass. A grant of land having been obtained from the Government on what was then the leading thoroughfare the foundation stone of the church was laid by Colonel Snodgrass in 1833, and in September, 1835, it was opened for divine service. It cost over two thousand pounds, of which nearly one half was contributed by the Government.

The Rev. Dr. John McGarvie was the first minister, and gathered together a very influential congregation. He died in 1853, much lamented, after a faithful ministry of twenty-one years. He was succeeded by the Rev. John Dougall, who ministered to the congregation for fifteen years, until his removal to East Maitland. He was a cultured man and was much esteemed. He was succeeded in 1869 by the Rev. Robert Lewers, during whose ministry the church was re-seated and a platform substituted for the pulpit at a cost of £300. In 1873 he accepted a call to Eaglehawk, Victoria. The Rev. William Moore White, LL.D., was inducted the same year. During his pastorate the church was enlarged, and embellished with a number of beautiful stained glass memorial windows, a fine pipe organ, and otherwise improved. He demitted in 1884, and went to England. A successor was not chosen until September, 1885, when the Rev. Alexander Miller, M.A., was inducted, and continued minister till, in 1896, he was translated to Chatswood. Since 1896 there has been no settled minister. The congregation, indeed, almost became extinct, until a number of Welsh-speaking Presbyterians joined two or three years ago. They are now ministered to by a Welsh-speaking minister, the Rev. R. E. Davies, as stated supply.

ELDERS :—1841—Messrs. Thomas Barker, John McKay, W. McIntosh; 1843 John Hunter; 1844 Alex. Anderson, Chas. Gill, — Fairbairn, — Ferrier, — McLean; 1847-1854—(no records); 1876—Mr. W. Calder, the Hon. Alex. Dodds, M.L.C., Messrs. — Houston, Wm. Bain, Alex. Thomson, J. Lennox; 1880 W. Alexander, James Harvie, P. D. McCormick; 1882 J. D. Rutherford, W. H. Tindell, John Wright; 1886—the Hon. Alex. Kethel, M.L.C.; 1887—Messrs. E. Gregory Fairman, Robert Cook, Richard Alcock; 1890—J. M. Smail; 1902—E. Jones, Joseph Jones, Rees Jones; 1904—B. D. Williams, N. McBurney, John Lewis.

ST. LEONARDS NORTH.

The North St. Leonards Presbyterian Church was started in March, 1888, in the verandah of the Crow's Nest Cottage, kindly lent for the purpose. A committee of management was appointed. Two

of their number having waited on Mr. David Berry, of Shoalhaven, they obtained from him the promise of a site for a church and manse. In October of that year, a petition was presented to the Presbytery of Sydney, praying that the congregation be formed into a sanctioned charge. The petition was granted, and an interim Session appointed, consisting of the Revs. W. M. Dill Macky and R. McKinnon (ministers), and Messrs. P. Small and J. Walker (elders), the Rev. R. McKinnon, Moderator.

A wooden church was opened in December, 1888, by the Rev. Dr. Gilchrist, who had become Moderator of the Interim Session. The Rev. H. A. Hutchison, B.Sc., who had organised the charge, was inducted as its first minister. The first elders were the Rev. Alex. Riddel, Messrs. A. J. S. Gilchrist, W. Brown, and W. H. McLean. The first communion was dispensed to seventeen communicants. A preaching station was opened by Mr. Hutchison at Watersleigh, which ultimately grew into a separate charge—the Neutral Bay parish. In 1890 Mr. Hutchison was translated to Cootamundra, and a call was addressed to the Rev. David Bruce, D.D., but circumstances having led Dr. Bruce to pay a visit to Europe, the induction did not take place till February, 1893. The parish, as at first constituted, embraced a large area, but so rapid has been the increase of population, consequent on the extension of the means of communication, that, in the space of seven years, five fully-sanctioned parishes and three Home Mission causes have been created within the limits of the original parish.

Dr. Bruce being elected Moderator of the General Assembly, and having determined to visit, as far as possible, all the congregations of the Church, it was deemed desirable that he should have a colleague. For a time, during Dr. Bruce's absence, the parish was supplied by agents of the Home Mission Committee, but in 1899 the Rev. W. H. Ash, formerly of Dunedin, New Zealand, was inducted as colleague and successor, Dr. Bruce retaining his status as senior minister.

The membership has largely increased since the settlement of Mr. Ash. The church has been enlarged, renovated and re-seated. A substantial sum has also been contributed to a fund for the erection of a large church, with a manse, on the old "Crow's Nest" site generously given by Dr. John Hay, of Coolangatta. The site is that of the cottage upon whose verandah the congregation first assembled for worship. The buildings have just been completed, the foundation stone of the church having been laid by His Excellency Sir Harry Rawson, and of the manse by Mrs. John Hay, on 27th May, 1905. The new church occupies one of the most commanding positions on the North Shore, and the congregation has good ground for anticipating a prosperous

future. The church was officially opened on 2nd September, 1905, the Rt. Rev. Dr. D. Bruce presiding, and the Rev. Ronald G. Macintyre, M.A., B.D., preaching the opening sermon.

In the beginning of 1904 a mission was begun by Mr. Ash at Gore Hill, on the western boundary of the parish, where several large brickworks exist. Within a year it became so successful that a school hall was built, and almost wholly paid for at once. It is now the centre of much activity, and is highly appreciated in the district. A Sunday service and Sunday school are held, also week night meetings. The minister has been greatly helped in this Mission by two young men, whose names deserve to be recorded viz., Messrs. R. Bell and G. Britliff. The whole of their spare time for more than a year has been devoted to it. A fine piano has been presented to the hall by an anonymous donor.

List of Elders:—Messrs. *William Brown, William H. McLean, the Rev. Alex. Riddel, Mr. A. J. S. Gilchrist, the Rev. J. H. Archibald, Messrs. *William Lindsay, James R. Mathers, John Ferguson, D. McInnes, *John Thomson (brother of the Rev. E. J. Thomson), *E. M. Stobo, and *Wm. Solley. * Form present Session.

ST. LUKE'S, REDFERN.

Early in the year 1875 Messrs. D. L. Waugh, senr., and David Walker (afterwards General Secretary of Sydney Y.M.C.A.), two Presbyterian elders, commenced to hold services and a Sabbath school at the Foresters' Hall, Waterloo, and continued their work with considerable success until, in January, 1876, the Rev. T. J. Curtis, who had a few months previously been licensed to preach, was appointed by the Church Extension Committee to labour in the district. His labours were attended with such success that in September of the same year a petition from the Presbyterians of Waterloo and Botany was presented to the Presbytery, praying to have these districts erected into a charge. The petition also prayed that moderation in a call to a minister might be granted. The result of the moderation was that the Rev. T. J. Curtis was unanimously called; and in October following he was ordained and inducted by the Presbytery of Sydney, the Rev. Dr. Lang presiding. Mr. Curtis continued until April, 1887, when he was granted nine months' leave of absence to recruit his health. At the close of the year he resigned his charge, having accepted a call to San Francisco, U.S.A., and the Rev. A. A. Aspinall, B.A., of Forbes, succeeded him.

In 1893 the parish again became vacant until August, 1894, when the Rev. T. J. Curtis, having returned to the colony, was again called and inducted as minister of the charge, which has since been known as St. Luke's. Three churches were built—St. Luke's, Redfern, a handsome church of brick and stone, seated for 500 (foundation stone laid by Mr. W. T. Poole, M.L.A., 19th August, 1882); a brick building at Gardener's Lane, Botany, seated for 100; and a brick and stone edifice at Botany, seated for 150. There is neither manse nor glebe, but there are two school halls, which form part of the edifice at Redfern. The debt on St. Luke's church is still large.

Elders who since formation of parish were elected members of its Session:—Messrs. Joseph Weirick (deceased), Ninian Melville, *William Paterson, *John McKeand, *Alex. Spence, *Alex. Murray, Thomas Collier (deceased), John Lutton, Robert Jack, William Duncan, Robert Gray, James Wylie (deceased), John Ramage, James Simpson Maitland (deceased), James Anderson (deceased), William H. Tomlinson (deceased), and Joseph Laverty. *Still members of St. Luke's Session.

ST. PETER'S, NORTH SYDNEY.

In the early days occasional services were supplied by ministers of the Presbytery of Sydney, but in 1863 certain Presbyterians on North Shore sent a call to the Rev. Cunningham Atchison, minister of Wollongong, to be their minister, and he was inducted as the first minister of the parish. After him, the Rev. James Stirling Muir was inducted in 1870. When Mr. Muir left the colony a call was sent to the Rev. Duncan Ross, in 1873, and he was translated from Muswellbrook. During the five years of Mr. Ross's pastorate he was absent for twelve months from ill-health, and returned in 1876, but shortly thereafter resigned on account of ill-health. In 1877 the Rev. Robert Robertson, who had been admitted from the Established Church of Scotland, was inducted as colleague, but after a year's service resigned and returned to Scotland. In the following year Mr. Ross was translated to Walcha. The Rev. Roger McKinnon, minister of Tumut, was called and inducted in 1878, and remained the minister of St. Peter's until his death in November, 1903. He was a faithful pastor, a powerful preacher, a genial and brotherly man, much beloved by his flock as well as by his brethren in the ministry. In 1904 the congregation addressed a call to the Rev. James Kinghorn, minister of Bathurst, who was translated to St. Peter's in the month of June, and has entered on his labours with encouraging prospects of much success.

As regards buildings and property, the congregation is in exceptionally favourable circumstances. There is an excellent church and manse of stone, occupying an admirable position in the midst of a dense population. The school hall, erected at a cost of over £2,000, is a magnificent two-storied building, and is eminently serviceable for school purposes and other congregational requirements. There is a tablet in the church erected in memory of Mr. Henry Allan, to whose liberality the congregation is largely indebted for the valuable property it owns, and for the buildings erected thereon. Owing to the rapidly-increasing congregation, the church is about to be greatly enlarged.

The land belonging to the church and attached to it is of considerable extent, and has been let on building leases. Already a large revenue is derived from this source, and on the expiry of the leases it will be large indeed.

ELDERS:—1878—At which time Messrs. Henry Allan and W. A. Dixon were elders; 1879 Mr. James Anderson; 1882 –the Hon. Alexander Dodds, M.L.C.; 1883 –Mr. Robert Horniman; 1892 –Dr. A. K. Morson and Mr. Sutherland Sinclair; 1895—Messrs. Charles A. Anderson, Alexander E. Doig, Walter More, and Patrick Grant; 1901—Major A. J. Dodds, Mr. Donald Smith (Major Dodds retired December, 1903). Elders of present Session: Messrs. Alex. E. Doig, Sutherland Sinclair, C. A. Anderson, D. Smith, and P. Grant. (Records earlier than September, 1878, cannot be found.)

ST. STEPHEN'S, SYDNEY.

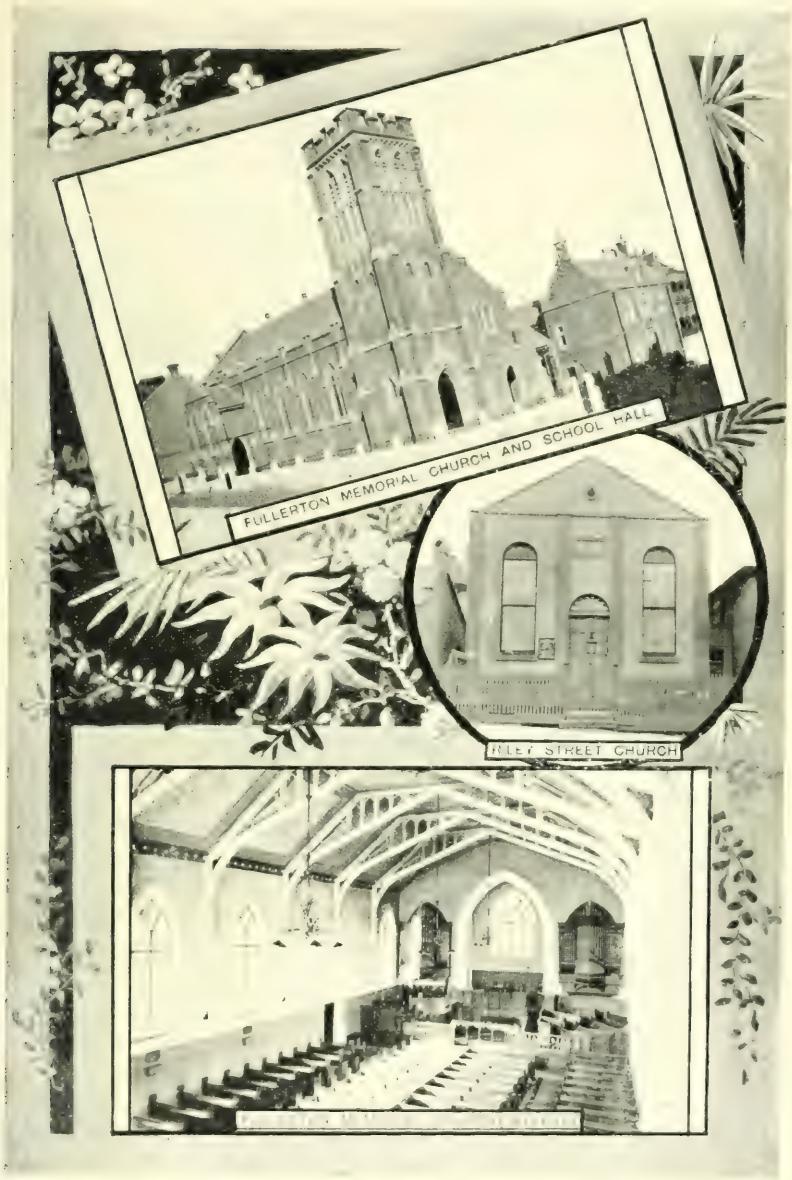
The congregation now worshipping in St. Stephen's Church, Phillip Street, was originally an offshoot from the Scots Church in Jamieson Street. Those who withdrew, including twenty-two communicants, met for a time in a room in Hunter Street, and afterwards in Mr. Rennie's school in Castlereagh Street, a building afterwards occupied by the Star Hotel. They subsequently purchased the church which had been vacated by the Independents in Pitt Street, and which eventually became the present Sydney School of Arts. The majority of the congregation having decided to adhere to the Free Church of Scotland, an application was sent to Scotland for a minister from that Church. The Rev. George Mackie having in the meantime arrived from Scotland a probationer of the Free Church sent out with a view to his labouring in the Illawarra district the congregation in Pitt Street prevailed on him to remain with them, to organise and minister to them until the minister they expected from Scotland should

arrive. In 1849 the Rev. Alexander Salmon, the minister selected for them in Scotland, reached Sydney, and the congregation grew so rapidly that more room became necessary. An iron church, seating 800, was imported from Glasgow, where it was first erected and opened by the Rev. Dr. Bonar, and this building did service for many years in Macquarie Street. It was afterwards sold, and was used by the Government for some time as a branch of the Public Library. It has now been removed to Rookwood Asylum for Old Men, where it is still used for public worship. Mr. Salmon was succeeded by the Rev. Dr. Steel in 1862. Dr. Steel was chosen by a commission consisting of Professor John Smith, M.D., C.M.G., and Mr. John Shedden Adam, appointed to secure a minister in Great Britain. The Rev. Adam Thomson, minister of the congregation in Phillip Street, having been appointed Principal of St. Andrew's College in 1873, an amalgamation was effected of his congregation with that of Dr. Steel, and the church in Phillip Street, of which the Rev. Hugh Darling was the first minister, was enlarged and transformed into the capacious and noble building which it now is.

Dr. Steel died on 9th October, 1893, after a distinguished and very remarkable and fruitful ministry, and was succeeded on 3rd August, 1894, by the Rev. John Ferguson—from Invercargill, New Zealand—under whose vigorous ministry the congregation has grown to great dimensions and is prospering abundantly. A Jubilee History of the congregation was published in pamphlet form in 1899, containing much interesting information.

After ten years of laborious and fruitful service the congregation determined to grant Mr. Ferguson a nine months' holiday, and made handsome provision for enabling him to enjoy it. Acceptable supply was found for the pulpit. Among others, the Rev. Dr. Hemphill, of San Francisco, supplied for a couple of months, and his services proved extremely popular. Mr. Ferguson returned from his holiday in September, 1904, refreshed in spirit, strengthened in body and eager for work. St. Stephen's congregation employs a missionary to work among the sailors of the port, and to visit the hospitals of the city. There is also a congregational mission among the very poor in Harrington Street, where a good work is done of a temporal and spiritual sort.

In connection with St. Stephen's, the first Young Men's Fellowship Association in Australia was started by Dr. John Moon, M.R.C.S.E., the beloved physician, whose widow is still one of the most devoted of the Church's members. The mantle of the founder fell upon the shoulders of the son of Dr. Steel (now the Rev. R. Steel), who gathered around him young men who are to-day honourably occupying the posts of Sabbath



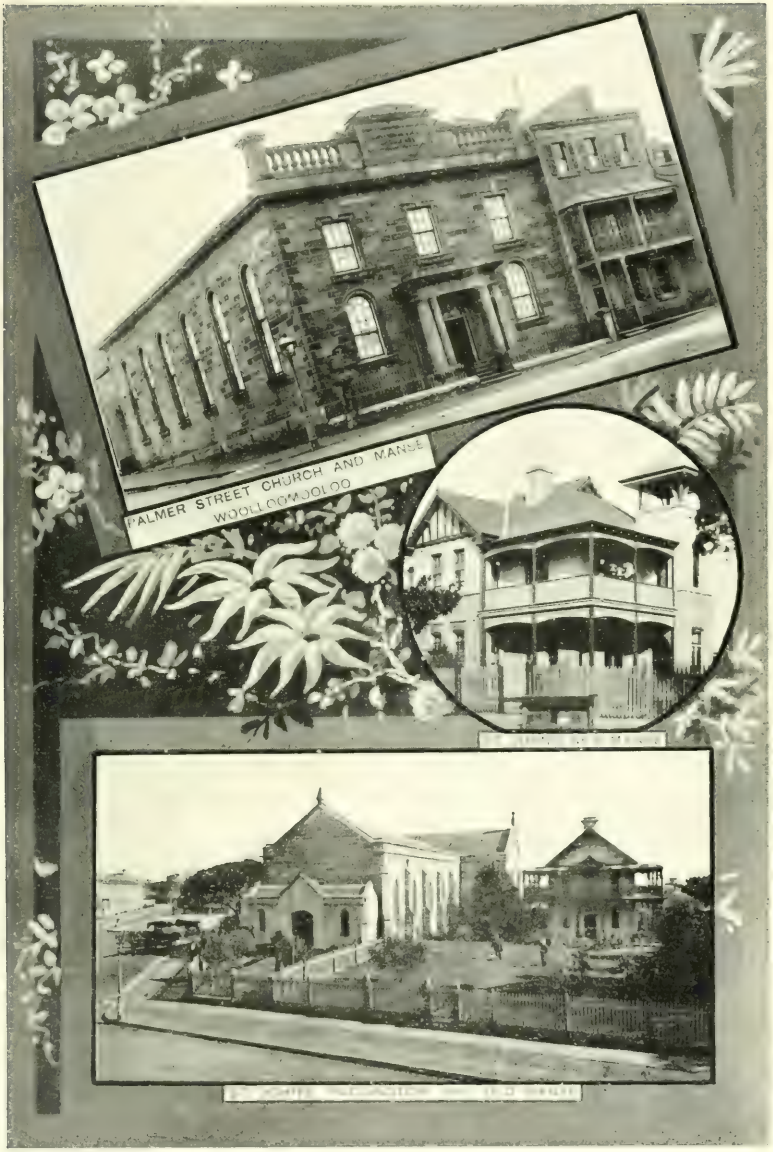
FULLERTON MEMORIAL AND RILEY STREET CHURCHES

Plate 107

PRESBYTERY OF SYDNEY

SIX CHURCHES AND TWO MANSES

Plate 108



TWO CHURCHES AND THREE MANSES

THREE CHURCHES AND A MANSE

Plate 110

school superintendents and elders in Sydney and suburbs. Here was laid the foundation of an institution, now acknowledged throughout Australia, as most helpful to young men, to ministers, to congregations, and to the cause of Christ.

The care of young South Sea Islanders who came to positions of service in Sydney specially interested some members of the congregation. One of their number, John Vambo, a happy, earnest Christian who will not be forgotten, was specially ordained to the eldership for the spiritual oversight of the Islanders in Sydney. This brief account of St. Stephen's would be incomplete without reference to the fact that in 1862 Dr. Steel inaugurated a Young Men's Institute, which met a felt want and did much good, the recent Prime Minister (the Right Hon G. H. Reid), among many others now occupying high positions in the State, testifying to its usefulness.

A roll of worthy ELDERS—past and present—includes the names of Messrs. Peter Stewart, John Little, William Buyers, John Macdonald, H. L. Black, James Henry, John S. Adam, James G. Wilson, E. A. Rennie, W. Moorhead, W. S. Moutry, James Anderson, Robert McCredie, John Shand, James Dodds, Thos. Alston, Hugh Hossack, Dr. Moon, Messrs. D. Brown, Hugh MacMaster, the Rev. Principal A. Thomson, Messrs. J. H. Goodlet, J. Mailer, J. MacNaughton, the Rev. J. B. Laughton, Messrs. Robert Gray, T. Aitken, D. Mackenzie, Alex. Dean, J. Walker, A. Ballantine, F. Martin, J. McLaughlin, Peter Reid, Eben MacDonald, G. D. Dixson, John Campbell, A. Martin, John Vambo, the Rev. A. A. Aspinall, B.A., Messrs. J. Birt, T. Dick, Duncan McRae, J. McLachlan, Dr. G. Armstrong, Dr. T. Storie Dixson, Messrs. James George, and E. J. Loxton, most of whom first served in the Deacon's Court. Among early members of the Deacon's Court were Messrs. Alex. Learmonth, Peter McLaren, James Reynolds, Henry Lane, Sir Wm. A. Ogg, Messrs. James W. Waugh, and Wm. Cargo. Of those who held office fifty years ago, Messrs. E. A. Rennie, J. G. Wilson, and J. S. Adam, senr., are still among us, rejoicing in the usefulness of this congregation, whose early efforts they helped to guide.

STANMORE.

This is a new parish. Services were started in the Petersham Town Hall on 9th February, 1902, by the Rev. John Walker, Commissioner of the General Assembly, and maintained with such encouraging prospects as to warrant an application to the Presbytery for moderation in a call. A call was addressed to the Rev. C. A. White, B.A., of Wollongong, who was translated to Stanmore and

became its first minister on 27th March, 1903. A commodious church-hall, built of brick (of which Mr. John Reid, an earnest friend of the congregation, was architect), has been erected near Stanmore station, in the midst of a large population, and the congregation is rapidly increasing. The membership at the end of 1904 was 252, bringing the parish, in this respect, into the first ten for the whole Church.

ELDERS:—Messrs. David Walker, Charles Smith, John Tait, William Semple, Charles Cranston, and James Johnston (Session Clerk).

FIRST COMMITTEE:—Messrs. Charles Smith (secretary), W. R. A. Kerr (treasurer), George Farquhar (chairman), John Reid, R. Riddell, D. W. Robb, S Reid, A. P. Tinkler, R. B. Cranston, J. Noble, H. D. McCredie, J. Hughes, J. Johnston, A. Stafford, and F. J. Thorby.

THE SCOTS CHURCH, SYDNEY.

This was the first Presbyterian church built in Sydney. The foundation stone of it was laid in July, 1824, by the Governor of the colony, Sir Thomas Brisbane, who was also a Presbyterian and a contributor to the building fund. It occupies a central and elevated position, and externally has been but little changed since the day it was opened. The tower still remains unfinished. Though a very plain structure, it is, internally, very comfortable and capable of containing a thousand persons or thereabouts, and for years was filled. It is a very notable historic landmark, and remains sound and strong. The Offices of the Presbyterian Church of New South Wales were for some years fitted up in the vestibule of the church; the schoolroom at the back forming a suitable Committee Room until the present admirable Offices were purchased. Dr. Lang continued to minister to the congregation while life and strength remained, but he had several colleagues appointed with him in the work, among them the Rev. John Reid, afterwards of the Mariners' Church, Sydney, the Rev. G. Graham, M.A., the Rev. A. C. Smith, M.A., and the Rev. Dr. Gilchrist. Since the death of Dr. Lang the church has had for its pastors the Rev. A. Milne Jarvie, who was inducted in 1879 and resigned on 31st October, 1886; and the Rev. W. M. Dill Macky, D.D., who was inducted on 17th May, 1887, and is still the popular and esteemed pastor. The Rev. A. M. Jarvie retired to Scotland, where he died, and, later, a biographical volume with selections from his sermons was published.

ELDERS:—1869—Messrs. Robert Horniman, George Brown, George Russell, Robert Watson, Robert McEwan; 1874—G. Spence, John Fyfe, Alexander Gilchrist; 1880—Captain J. M. Banks, A. G. Small,

Alexander Halkett; 1886—John Cameron, Jonathan Rankin Peebles, William Neill; 1889—W. B. Simpson, Robert Craig, Robert Greig, James Macky, M.D.; 1894—James Fitzsimons, A. S. Robertson, John J. Beveridge; 1897 P. McPhail, C. Cox, W. L. Scott; 1904—Neil Livingstone, Thomas Bee, Roland Love. Before 1869 the only elders whose names we can obtain were Mr. D. Smith, Dr. Ramsay (Dobroyde), Messrs. Hugh Dixson, and G. Cadell.

WAHROONGA.

Originally part of the Pymble-Hornsby charge, it became a separate parish in 1897. In November of that year the Rev. J. Kemp Bruce was called from Shoalhaven, and inducted as the first minister in February, 1898. In June of that year the congregation purchased a hall, a substantial brick building, with seating accommodation for 150, and with an acre of land attached, for the sum of £1,000. In the beginning of 1899 a manse was erected, a handsome, commodious building, at a cost of £1,150. Through the liberality, mainly, of the late Mr. John Gillespie, Redbank, Turramurra—who gave 1,000 guineas through the Centenary Fund—the manse is free of debt, but a debt of about £800 still remains on the hall.

There are no out-stations belonging to the parish, but Mr. Bruce does Home Mission work in the Galston district, preaching once a month, and visiting the schools for religious instruction. The parish has given evidence throughout of a vigorous life. Mr. Bruce continues to minister to an attached flock.

The Session is composed of the following ELDERS:—Messrs. George Gillespie (senior clerk), J. M. Skinner, J. Shedden Adam, junr., the Rev. Daniel Jackson, and Mr. William Walker.

The Committee of Management consists of the following gentlemen:—Messrs. J. W. Gillespie, W. S. Strang, R. Vernon Saddington (treasurer), William Macaulay, William Walker (secretary), William Brooks, F. G. Sargood, Walter Treleaven, B.Sc., G. Crichton Smith, A. Maclean, and Eric Sinclair, M.D.

WAVERLEY, GRAHAME MEMORIAL.

This congregation was organised by the Rev. John McNeil, B.A., well-known for his evangelistic zeal and work. Services were first held in the Oddfellows' Hall, Church Street, Waverley, in the year 1885.

The year following, land was purchased in Victoria Street, and a school-hall erected. In 1886 the Rev. John McNeil was inducted. During his ministry he commenced a mission at Mill Hill, a site being secured and a hall erected. This is now a separate parish with an ordained minister. In 1888 he resigned, and was succeeded by the Rev. George Brown Greig, who was inducted in May, 1889. Mr. Greig demitted in May, 1890, and after a vacancy the Rev. John Macaulay, M.A., was called from South Australia and inducted in April, 1891. The debt on the school-hall, which served the purpose of a temporary church, amounting to over £1,000, was soon paid off, and the congregation set to work to raise the funds necessary to build a church worthy of the district. On 8th May, 1897, the foundation stone of the present handsome church was laid by Mrs. William Grahame, and on the first Saturday in February, 1898, the church was opened for public worship by the Rev. Dr. Cameron, of Richmond. Early in 1900 the debt, which amounted to £800 when the church was opened, was, by Messrs. Duncan McMaster and James Leslie, reduced to £600. This amount was finally paid off by Mrs. William Grahame, and in recognition of her generosity in this act, as well as her liberality towards the building of the church, it was resolved by the congregation to give to the church the name of the "Grahame Memorial." The membership amounts to nearly 300, and the Sunday school and other agencies are in a healthy condition. The church is seated for about 400, and there is an excellent school-hall. A manse has recently been purchased at a cost of £1,500, the only debt now remaining on this valuable property. Under the able ministry of Mr. Macaulay the church is making steady progress.

In 1896 mission work was begun in a private house at Dover Heights, an outlying part of the parish, and continued till a mission church was opened in May, 1903, by the Right Rev. J. T. Main, M.A., and Principal Harper, D.D., in which services and Sunday school are regularly maintained. The site was given by Sir Daniel Cooper, 2nd Bart., and Messrs. P. D. McCormick, T. Leslie, and J. Campbell, with the Rev. John Macaulay, M.A., were the main workers in originating and bringing to its present state this new movement.

Elders, past and present:—Messrs. J. D. Rutherford, H. C. Cook, R. McGregor, E. J. Alexander, F. Kemp, J. B. Nicholson, J. Douglas, R. Parkhill, T. Alcock, P. D. McCormick, A. A. Kemp, John Lutton, J. Dickson, W. McLeod, R. Fitzgerald, John Fraser, LL.D., John Clubb, J. S. Edwards, J. Whan, Thomas Leslie, E. H. Bloomfield, H. G. Beaumont, J. McBride, W. McKenzie, J. K. Morice, and Robert Kirkland.

WAVERLEY, McNEIL MEMORIAL (MILL HILL)

In 1886 a Sunday school was opened at Mill Hill in connection with Waverley Presbyterian Church, of which the Rev. John McNeil, B.A., was the minister. Mr. Albert Kemp was one of the earnest early workers. The first superintendent was Mr. Douglas Rutherford, who conducted the school and regular Sunday services with much zeal and success, and quite gratuitously, until his removal to Bowral in 1894. In the year 1888 a weatherboard school-church was erected, capable of containing 200 persons, and was opened by the Rev. Dr. Steel. About the year 1890 the Mill Hill mission workers took over the entire debt on the building, and it was disjoined from Waverley, being formed by the Presbytery into an independent mission charge, under the Woollahra Session. At the disjunction of Mill Hill Mission from Waverley parish, the Rev. J. M. Ross extended all possible aid and encouragement to the cause. Until a minister was settled, the Rev. John Walker expended much time and energy for seven years in nurturing this congregation. After the removal of Mr. Douglas Rutherford, Woollahra Session appointed the Rev. Wm. Powell, who for a period of nearly three years laboured with much diligence to raise Mill Hill to the position of a sanctioned charge. On Mr. Powell receiving license from the Presbytery, he accepted a call to Wallsend in November, 1897. From lack of a settled labourer the Mission had reached a low ebb, when, on 22nd January, 1899, the Rev. J. H. Lawrie (formerly missionary in the New Hebrides) began services and infused new life into the cause. Mr. Lawrie in due time became the first inducted minister. It has been decided to erect a handsome brick church to cost £1,520 at once on the fine site, at the corner of Denison and Ebley Streets, which was secured and paid for during Mr. Lawrie's pastorate. The Sunday school is a large one. In 1904 Mr. Lawrie resigned and was called to Picton, and in November of that year the Rev. T. Morgan was translated from Minmi to this parish, where he is working with ability and vigour. The present outlook is encouraging.

ELDERS: January, 1900—Messrs. J. D. Rutherford, Robert Wilson (resigned 1902); July, 1900—William McLeod; 1902—T. De Ville, H. D. Bremner; 1904—J. Hampshire and R. Jones.

WOOLLAHRA.

This important residential suburb of Sydney had been too long left without a Presbyterian church, but when once the work was begun it was carried out with remarkable energy and success. The first step

towards the formation of a parish was taken at a public meeting held in the Oddfellows' Hall, Queen Street, in December, 1887, and the first service was held in the same hall on 12th February, 1888, the preacher being the Rev. W. M. Dill Macky, D.D., now of Scots Church. On 31st July of the same year the Rev. John Walker, of Germanton, was inducted as first minister of Woollahra. The new congregation were fortunate in their choice of a pastor, and the popular gifts of Mr Walker, his untiring energy and infecting enthusiasm, gathered a large congregation about him in a very short time. From the first the congregation was self-supporting, and never made any call upon the Home Mission funds of the Church. At the induction of the minister there were twenty-nine names on the roll. Within three years this number had increased to 200. The congregation first worshipped in the Oddfellows' Hall, but on 1st June, 1889, the foundation stone of the church was laid by the Hon. Sir John Hay, K.C.M.G., and the church was opened for worship on 8th March, 1890. The architect was Mr. John Sulman, F.R.I.B.A., and the building is modelled on the Early Christian Basilica style, rather than on the more usual Gothic. Only a portion of the original plan was built at the time, the growth of the congregation necessitating a further addition in 1894, and the building is not yet complete. The original estimated cost, including site, was £7,750, but including furnishings and purchase of freehold £7,850 has already been expended, and a pipe organ put in at a cost of £600. Of this sum of £8,450, £7,450 has been raised, including contributions promised to date (1905). The east window of the church, costing £200, is a beautiful specimen of the work of Ballantyne, Edinburgh, and was the gift of Colonel Gerald R. Campbel and other members of the family of the late Hon. Alex. Campbell, M.L.C., in memory of their father and mother. The pulpit, which is of white Oamaru stone inlaid with French marbles and costing £150, was the gift of Mrs. Manson, and was presented in memory of her husband, Mr. William Manson, and as a thanksgiving offering for the ministry of the Rev. John Walker. Among other generous gifts to the building of the church was a donation of £750 by Mrs. John Frazer, of "Quiraing," Woollahra, while the generosity of Mr. John Ellis did much to give the congregation a local habitation. In 1899 Mr. Walker was commissioned by the General Assembly to undertake the organising of the Centenary Thanksgiving Fund. So well and successfully did he discharge this onerous task, that the Assembly retained his services in this capacity for an additional two years, his pulpit being supplied by leading ministers from England and Scotland, viz., the Rev. Dr. J. Meharry (London), the Rev. W. M. Clow, M.A., B.D. (Edinburgh),

the Rev. Lewis Davidson, M.A. (Edinburgh), the Rev. Dr. G. Hanson (London), and the Rev. F. W. Anderson, M.A. In 1902 Mr. Walker was elected Moderator of the General Assembly, and the same year was appointed Commissioner of the General Assembly for a period of five years. This appointment necessarily involved the severance of the ministerial tie with Woollahra congregation, which had under his ministry become one of the most important parishes in the Church. At the request of the congregation a Commission representing the various Home Churches, and of which the Rev. Dr. Theodore Marshall, of the Church of Scotland, was Convener, was appointed to select a minister from the Home Country. The choice of the Commission fell upon the Rev. Ronald G. Macintyre, M.A., B.D. (Edin.), Minister of the United Free Church of Scotland, Maxwelltown, Dumfries, but a native of Victoria: and on 17th August, 1903, Mr. Macintyre was inducted to the parish. During the years without a settled minister the congregation had naturally suffered, but is now as strong as ever and steadily growing. The outlook is in every way bright.

The congregation has long had under its fostering care two mission churches, one at Double Bay and the other at Sutherland Street (the latter founded and largely maintained by Mr. and Mrs. A. Keir Murray), while its interest in foreign mission work is manifested in that for a number of years the congregation maintained a missionary in China (Miss Coleman), and still largely contributes to her support: while the Sutherland Street mission maintains a native colporteur also in China.

Elders, past and present:—Messrs. John Ellis, Henry Gresham, A. Keir Murray, Richard Steele, Clifford C. Kennett, John Shedden Adam, senr., Ebenezer MacDonald, Mungo Scott (deceased), William Walker, Henry Brown, the Rev. A. C. Geikie, D.D., LL.D. (deceased), Messrs. Walter G. Geikie, John Gilmour, David Webster, Walter A. Neve, John Douglas, J. George McKee, Frank K. Rutherford, and Archibald Tudehope.

PRESBYTERY OF WAGGA WAGGA.

ALBURY.

Although Albury belongs territorially to New South Wales, yet, being so much nearer to Melbourne than to Sydney, it was, in the early days, for many years connected with the Presbyterian Church of Victoria.

In 1842 the Presbytery of Melbourne directed the Rev. Peter Gunn, of the Gaelic Church, Melbourne, to make a missionary tour extending to Albury. This he did, dispensing ordinances over a wide territory, and for many years he made annual visits to inland districts, and was mainly instrumental in the erection of many churches The parish of Albury was formed in 1851. The first minister was the Rev. David H. Ballantyne, who held the pastorate from 1851 to 1869, and laboured over a very large area, extending from Wangaratta, Victoria, on the south, to about forty miles north of Albury, and from Corowa on the west, right up to Mount Kosciusko on the east; more or less regular services being held over this great district. There are now within that area no less than eleven Presbyterian parishes. Services were first held in Albury in a building erected in Townsend Street. Mr. Ballantyne was succeeded in 1869 by the Rev. Alexander Robb, who, after a four years' pastorate, was followed by the Rev. H. B. Giles in 1873, and to him succeeded, in 1878, the Rev. James Henry. Energetic and admirable men were these all, and they all did excellent work. In Mr. Henry's time (in 1886), the Albury parish was transferred from the Victorian Church to the Church of New South Wales, and was attached to the Presbytery of Wagga Wagga. In his pastorate a school hall was erected behind the church, in 1885. In 1890 Mr. Henry resigned, and was followed by the Rev. David Smith, M.A., of Chalmers Church, Sydney. By the erection of several outlying

ALBURY: FIRST FIVE MINISTERS AND BUILDINGS

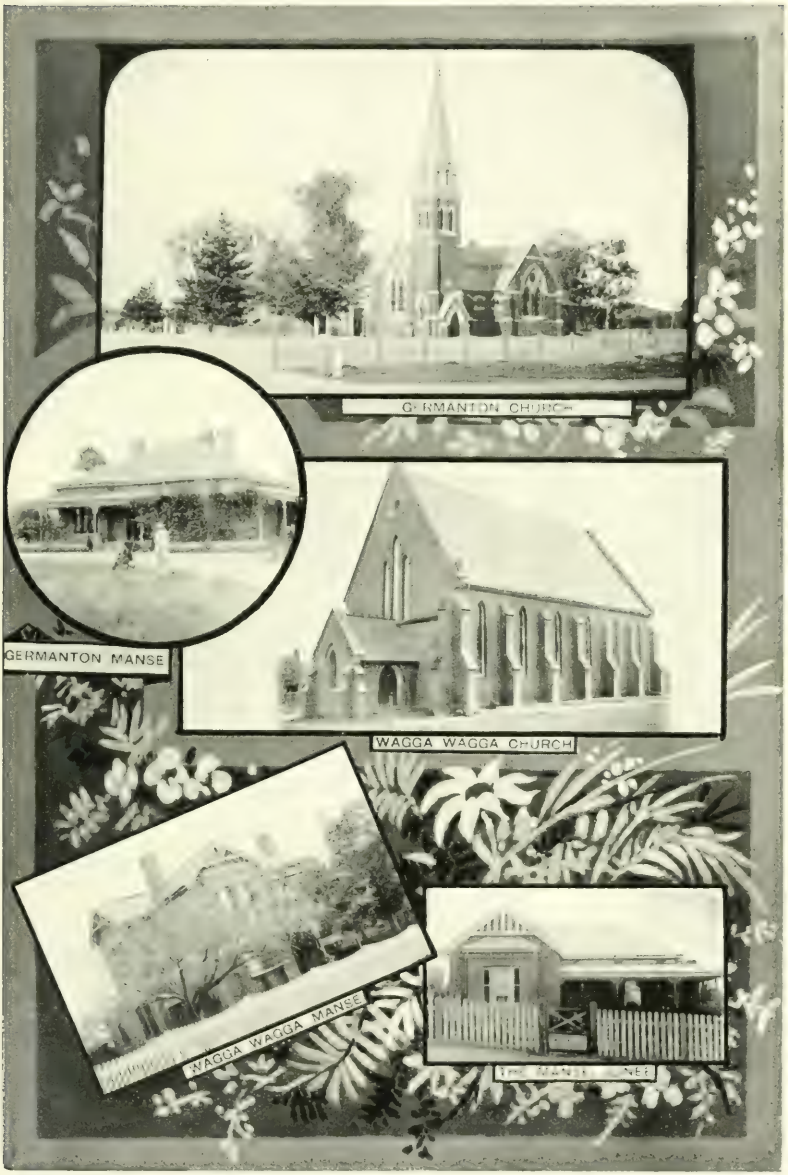
Plate III

PRESBYTERY OF WAGGA WAGGA

SEVEN CHURCHES AND A MANSE

Plate 11

PRESBYTERY OF WAGGA WAGGA



TWO CHURCHES AND THREE MANSES

Plate 113

PRESBYTERIAN CHURCH IN NEW SOUTH WALES

STUDENTS SERVING THE CHURCH IN THE HOME MISSION FIELD

Plate 114

stations into separate parishes, the Albury parish has now been reduced to more workable dimensions. There are still over half-a dozen out-stations in which services are held, among these being: Bowna, Bungowannah, Bulgandra, Thurgoona, Walla Walla, and Jindera. There have been recently purchased at a cost of £1,940 (about £800 having been donated through the Centenary Fund) a new manse and an acre and a half of land, including a splendid corner site in the residential part of Albury. The old church, built about sixty years ago, together with the old manse, school-hall, and large glebe, were recently sold for £2,250. A school-hall has just been opened—the foundation stone having been laid by Mr. Gordon R. McLaurin, M.L.A., and the door of the building formally unlocked by Mr. J. L. McEachern. Opening services were conducted by the Rev. John Walker, on 18th June, 1905. A handsome new church is being built on the corner of the valuable site in Olive Street, the foundation stone being laid by Mr. John Ross, of Kinross, Germanton, on 14th June, 1905, over £400 being donated on the occasion. Under the faithful ministry of the Rev. David Smith very much good work has been done in Albury parish, which now takes rank among the most important of our country parishes, and on his demission in May, 1905, he received valuable tokens of the esteem in which he was held. As Clerk of Presbytery for many years he has also done splendid service to the Church. On 11th October, 1905, the Rev. James Jackson, called from St. George's, Geelong, Victoria, was inducted by the Presbytery of Wagga Wagga, and has entered on his work zealously.

ELDERS from formation of parish:—1856—Messrs. John McCredie, Alex. Jackson, Alex. Wallace, Æneas A. McIntosh; 1873—John Downie; 1876—Thomas Murray, Thomas Mitchell, Alex. Ross, senr., James McLaurin; 1885—Alex. Hill, Henry C. R. Smith; 1891—Peter H. Stewart; 1893—Peter Bell Munro; 1898—Joseph B. Hilton; 1902—Henry G. Davies, David Broadfoot, Alex. J. Hill; 1904—Richard Horsfield. Mr. P. Bell Munro has for years been the zealous Session Clerk, as well as Superintendent of the Sunday School. The Church Secretary is Mr. E. A. Heath, and the Treasurer, Mr. A. J. Cox.

COOLAMON.

Up to 2nd December, 1902, Coolamon and its widely-scattered surroundings were attached to the Junee parish, and only received a monthly service. This was quite inadequate, hence weekly services were commenced by Mr. T. Hislop Dick, student, who was sent by the

Home Mission Committee. On 12th December, 1902, Coolamon was formed into a separate parish. The Rev. A. McWatt Allan arrived as supply in January, 1904, and in the following April was settled as first minister. A church hall, capable of seating about 200, was opened by the Rev. John Walker, Assembly's Commissioner, on 27th November, 1904, and is free of debt. Monthly services are held at Matong, Ganmain, Ashbridge, Methul, Currawarna, Warren, North Berry Jerry on Sundays, and at Mangain and Kockibits on moonlight week nights. The Rev. A. McWatt Allan having accepted a call to Corowa, where he was inducted in June, 1905, several ministers were heard, and the Rev. James McAndrew, M.A., was inducted on the 15th August, 1905.

ELDERS:—Messrs. Peter Iverach, Anthony Stinson, and Hugh MacKinnon

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COROWA.

Prior to 1888 Corowa was merely a mission station supplied by agents of the Home Mission Committee. But in 1888 Corowa—with Howlong and a wide country district—was erected into a sanctioned charge, and in the following year the Rev. Wm. Watt was ordained and inducted as its first minister. Mr. Watt's pastorate continued to 1892, when he resigned. He was followed by the Rev. Thos. Steele, M.A., who was called from Moree and inducted in July, 1892. During the earnest pastorate of Mr. Steele a neat brick church was erected at Corowa, seated for 200, and opened in 1895. In 1900 a handsome brick church with vestry was opened at Howlong, with seating accommodation for 150. Towards this, Mr. Alexander Macvean, of Howlong Station (an elder of the parish, whose wife is a daughter of the late Rev. D. H. Ballantyne), gave 200 guineas through the Centenary Fund, along with another 100 guineas for the General Fund. At Tarramia, twenty miles from Corowa, there is a wooden church in which monthly services are held. There are several other preaching centres. There is a comfortable brick manse at Corowa. To the great loss of the Church, and to the sorrow of his congregation, the Rev. T Steele succumbed, in 1904, to the after effects of an accident, dying at the Ministers' Retreat, Woodford, Blue Mountains, whither he had gone in hope of gaining strength. After a vacancy of six months, the Rev. A. McWatt Allan was inducted as minister of the parish, on 13th June, 1905.

ELDERS:—Messrs. John Oswald, James Begg, D. McPhee, and G. Haig (Corowa), and Alexander Macvean (Howlong).

CULCAIRN.

Culcairn and district formed originally part of the Germanton parish, whose first minister was the Rev. John Walker. In 1888, on Mr. Walker being called to Woollahra, it became a separate parish, embracing a very large area of country about forty miles long by eighty wide at one end. The Rev. W. Scott Whittier (afterwards Dr. Whittier) was selected as the first minister. He had assisted Mr. Walker for two years before the division of the parish, and was very popular with all classes. In 1891 Dr. Whittier was granted nine months' leave of absence to visit Palestine, Great Britain, and Canada. Owing to his father's ill-health, Dr. Whittier had to demit his parish when in Canada. During Dr. Whittier's absence and for about two years afterwards, the work of the parish was carried on with great acceptance by the late Mr. John Valentine, student, who afterwards did so much to build up the Berrigan parish. In 1895 the Rev. Alexander McClinchie was inducted, and, after ten years of hard and faithful service, is the present minister of the parish. In the beginning of 1904 he was granted nine months' leave of absence to visit the Home Country, and before leaving was presented with a cheque for £125. There is at Culcairn a substantial and commodious wooden church—built in 1888—with tower and bell, of old English architecture, more artistic and elegant than wooden churches usually are. A splendid site for a manse and glebe of over ten acres, at Culcairn, was presented by the Hon. James Balfour in May, 1905.

The parish is a wide one, and embraces the following out-stations: Morven, Henty, Yerong, The Rock, Lockhart, Mittagong, Tarcutta, Kyamba, Humula, Oberne, and Osborne. There are Presbyterian churches at Yerong, The Rock, and Tarcutta. Owing to the largeness of the district and increasing population, an assistant has been provided for Mr. McClinchie in the person of the Rev. J. H. McGoun, so that Lockhart and other important centres will have more services in the future. It is hoped that a new parish may grow out of this movement ere long. A church is to be built at Lockhart.

Elders:—The Session consists of Messrs. J. H. Balfour (session clerk), C. Young, W. G. Balfour, and B. G. Engelhardt. The Hon. James Balfour, M.L.C., and his sons, James Hugh Balfour and William G. Balfour, have proved a great strength to this parish.

GERMANTON.

The first regular services held in Germanton were commenced in 1870, when quarterly visits were made by the Rev. Alexander Robb, from

Albury. A committee was elected on the occasion of his first visit, and steps initiated for the erection of a church. A good site of one and a half acres in the centre of the town was granted by the Crown, and a brick church, capable of seating over a hundred, was erected at a cost of £350, and opened in 1873 by the Rev. H. B. Giles, then minister of Albury. The prime movers in this matter were Messrs. James McLaurin (Yarra Yarra), Thos. Mitchell (Woomargama), Alex. Ross, senr. (Kinross), James Bruce, Thos. Smiles, and others. In 1883 this church was much improved, and a vestry and class-room added, at a cost of £400. An arrangement was made for the supply of a monthly Sunday service by the minister of Albury, and Messrs. James McLaurin, Thomas Mitchell, and Alex. Ross were elected and ordained as elders The Rev. James Henry having become minister of the Albury parish, the existing arrangement was continued till 1881. In the meantime, a desire having sprung up for more frequent services, several applications were made to the Home Mission Committee for an agent to be sent to occupy the field, and steps were taken to have Germanton erected into a separate parish. The Rev. John Walker, who had recently been licensed, came and soon succeeded in organising a vigorous parish extending as far as Tumberumba and the head of the Murray, and even including Corryong, Cudgewa, Towong, and Tintaldra, in Victoria ; also taking in Culcairn, Gerogery, Morven, Cookardinia, Yerong Creek, Mittagong, Tarcutta, Humula, and Kyamba. He was ordained and inducted in 1882 by the Presbytery of Goulburn. Two years after the settlement of Mr. Walker a commodious brick manse was erected at a cost of about £1,300, on a site of twenty acres purchased through the late Mr. James McLaurin. In 1884 Mr. Walker organised Tumberumba and the Upper Murray into a separate parish, and the Rev J. H. Terras was settled as its first minister, residing at Tumberumba, where he did a splendid work. During Mr. Walker's pastorate several country churches were built. The parish continued to advance until the propriety of erecting Culcairn, with Yerong Creek, The Rock, Tarcutta, Kyamba, and Humula into a separate parish became apparent. The finances having been satisfactorily arranged, this was done, and the assistant of the minister of the Germanton parish, the Rev. W. Scott Whittier, was inducted as its first minister. Mr. Walker having accepted a call to a new parish at Woollahra, Sydney, the Rev. Alexander McKinlay, just arrived from the Free Church of Scotland, was called, and inducted in December, 1888. Mr. McKinlay has done invaluable work and is still the esteemed and able minister, and under his most acceptable ministry the parish is prospering abundantly. Mr. McKinlay is this

year (1905) the Moderator of the General Assembly, and has done much public work with great acceptance.

In 1900 a movement was started for the building of a new church at Germanton, and the result has been the erection of one of the prettiest churches in the State, at a cost of over £2,000, free of debt. This issue is due mainly to the laudable liberality of one family—the Ross family, of Kinross Station—who donated £2,000 to the Centenary Fund, four-fifths of which went towards erecting the new church. By other members and adherents £500 was given to the Fund on the same conditions. In 1902 a church was built at Little Billabong, and also opened free of debt. The out-stations are now Cookardinia, Mullengandra, Woomargama, Little Billabong, and Yarra Yarra. At all of these except the last, there are churches, and all of them clear of debt.

ELDERS:—Past: Messrs. James McLaurin, senr., J.P. (deceased), Alexander Ross, senr. (deceased); John Burns, J.P. (left parish); B. G. Engelhardt (left parish). Present Session: Messrs. John Ross, J.P., James Bruce, J.P., William Bunyan, A. R. M'Laurin, J.P., Robert Hamilton, and William Lang.

JUNEE.

This parish was started through the energy of the Rev. J. Miller Ross, General Agent of the Church, about August, 1885. The first chairman of committee was Mr. James Rowe, railway station master. The first minister sent was the Rev. James S. Scott—just arrived from Scotland—who remained from November, 1885, till June, 1886.

In 1886 Junee was recognised as a preaching station within the bounds of the Presbytery of Wagga Wagga. Mr. Scott was followed, for a time, by the Rev. D. W. Davies. In January, 1887, the Rev. T. F. Fullarton, a licentiate of the Church of Scotland, came to the district and was inducted as the first minister. In the year 1889 he resigned. Thereafter, the Rev. Boswell Berry supplied from October, 1889, to April, 1890. The Rev. C. Crane, B.A., supplied during two months, and in July, 1890, he was succeeded by the Rev. W. H. Gray, B.A., who was inducted in January, 1891, and held the pastorate for over ten years. After his resignation, the field was occupied with success for over three years by Mr. James Steele, student (now the minister of Lindfield). In 1897 the Rev. James Carson was inducted, and continued to minister with zeal and acceptance until 1902, when he resigned, and was succeeded by the present minister, the Rev. John Dunlop Landels, late of Malo, New Hebrides, who was inducted in

August, 1902. There are a brick church and a brick manse in Junee (most of the cost of the latter being contributed through the Centenary Fund), and six preaching stations, viz., Murrulebale and Yathella (at both of which there are churches), Junee Reefs, Illabo, Wantiol, and The Pinnacle. At the close of 1902 it was found necessary to form a new parish, with Coolamon as the centre, thus disjoining three stations from the Junee parish, and indicating progress in the district. Under its zealous and much respected minister the Junee parish is year by year growing in strength and importance, and a new church is just completed in the centre of the town, with hall accommodation, wherein more aggressive work may be done to meet the spiritual needs of the people. The foundation stone of the admirable new Junee church and school-hall was laid on 15th March, 1905, by Mr. Neil McCallum, a staunch and liberal elder and friend of the Church, assisted by the Rev. John Walker, Commissioner of Assembly, when about £170 was donated towards the building fund. A bell and turret were also donated by Mr. Robert Hamilton, of Rosevale; a marble font by the Young People's Mission Band, with other valuable gifts towards furnishing by members and friends of the congregation. The Commissioner opened the new church on 13th August, when £70 was given in collections.

ELDERS:—Past: Messrs. David Robertson, A. McLean, and D. Oswald. Present: Messrs. Neil MacCallum, John Symington, J. J. McCrea, Charles MacKinnon, Robert Hamilton, Henry Fox, and Joseph Gledhill.

TUMBARUMBA AND THE UPPER MURRAY.

This town on the mountains above the River Murray was visited frequently during the "sixties" by the Rev. A. S. Pennycook, from Tumut Once, the Rev. Roger McKinnon held service here after he became minister of Tumut, about the year 1877. Thereafter no Presbyterian services were held until the Rev. John Walker came from Germanton—62 miles off—in the end of 1881. When Mr. Walker was minister at Germanton, his parish extended as far southwards as Cudgewa and Corryong in Victoria. This, however, was too much for any man, however active; and so, after two years, Tumbarumba and the Upper Murray were cut off to form a new parish. This was inaugurated on 25th May, 1884, when Mr. Walker drove the Rev. J. H. Terras (who had just arrived in Sydney

from the Free Church of Scotland) over the whole district and left him at Manus Station. On 1st October in that year, Mr. Terras was ordained and inducted as first minister of the new parish by the original Wagga Wagga Presbytery, the Rev. J. Walker happening at that time to be the Moderator. There were many good and true workers in the parish, including "honourable women not a few." Mr. and Mrs. Robert MacMicking were as a tower of strength. Until his marriage, in the following year, they most hospitably gave Mr. Terras a home at Manus Station. The first church was erected at Jingellic, principally through the unwearied exertions of Mrs. Strachan of Marrackit. In 1887 the Rev. J. H. Terras demitted the parish, his physical strength having for a time given way. Before this, however, the Victorian part of the parish was disjoined, Mr. Terras not seeing his way to remove his residence from Tumbarumba to Corryong. He was succeeded in 1888 by the Rev. J. Galbraith Millar, who had just arrived from Scotland. During his pastorate, the church and manse were built at Tumbarumba. In 1892, however, he accepted a call to Corryong, in Victoria, and the Upper Murray portion of the parish in New South Wales agreed to go with him; and, though overtures have been made, these families have as yet refused to return. Tumbarumba was thus, in a sense, left high and dry financially, for the contributors to the Sustentation Fund at once were reduced from 81 to 19, and the subscriptions from £157 to £22. Since then it has never recovered, and has been worked principally by Home Mission Agents and catechists. Yet at its inception the parish held a somewhat unique position, for it remitted to the Church Extension Committee £100 15s 7d. to recoup it for its expenditure of £92 18s. 10d. Mr. Albert Carter is now in charge of the parish, and is working energetically, with improved prospects.

ELDERS:—Messrs. Æneas McIntosh, Donald McIntosh, and William McEachern (deceased).

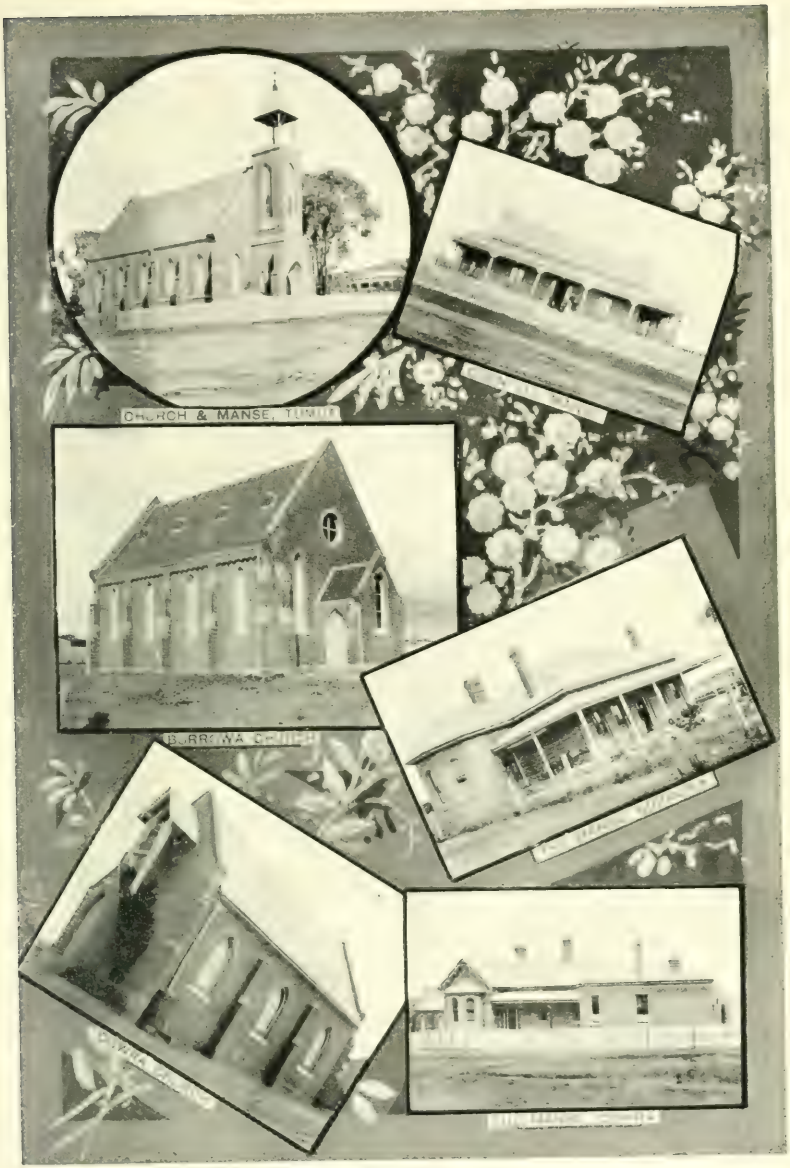
WAGGA WAGGA.

The first minister of Wagga Wagga was the Rev. Patrick Fitzgerald, who was licensed in Sydney shortly after his arrival from Scotland. His settlement took place in 1851. Things went well for a time, but the memorable flood in the Murrumbidgee, which occurred soon after a start had been made, had a discouraging effect on the minds both of minister and people, and, in consequence, Mr. Fitzgerald resigned and went to Tumut in 1854. Occasional services were held in the Court House, but no sustained endeavour was made to establish a Presbyterian

Church in Wagga till the year 1867, when the Rev. Thos. Craig was translated from Tamworth. Mr. Craig's ministry was brief, as in 1870 he demitted his charge. His successor was the Rev. James Falconer, inducted in 1872. After a few years of service, he also resigned. In 1877 the Rev. G. L. Nairn was translated from Queanbeyan to Wagga. He remained for a little over a year, and was followed by the Rev. John Anthony Stuart, who demitted in 1880. In 1881 the Rev. John Clark McDonald, M.A., who had recently arrived from the Free Church of Scotland, was ordained and inducted. He laboured with much success for seven years, and was greatly esteemed. In 1888 he resigned for health's sake. In 1882, shortly after Mr. McDonald's settlement, he was the means—along with the Revs. J. T. Main, M.A., of Young, J. T. Robertson, M.A., of Tumut, and John Walker, of Germanton—of bringing into existence the Presbytery of Wagga Wagga, these parishes up to then being part of the Presbytery of Goulburn. Mr. McDonald was succeeded by the Rev. John McIntyre, translated from Mittagong in 1889. In 1893 Mr. McIntyre left the State, and in August, 1894, the Rev. Richard Jennings of Hamilton, near Newcastle, accepted a call, and continued minister of the charge till November, 1899, when he went to Hay. In July, 1900, Mr. Jennings was succeeded by the present minister, the Rev. Charles Bell. Mr. Bell had succeeded Mr. Jennings at Hamilton, and now again succeeded him at Wagga.

Wagga is the centre of a large pastoral and agricultural district. There are several out-stations at distances of six to twelve miles. The charge has a kirk session of eight members, and a communicants' roll of 120. The church, which was erected in 1869, is seated for over 200. As recently re-modelled and improved at considerable cost, it is now a handsome building. One of its most pleasing features is the beautiful window erected in memory of the late Mr. Alexander Davidson, of Bullenbong Station—for many years an elder and generous supporter of the congregation—by his widow. A commodious school hall is about to be built, great impetus to this having been given by the Assembly's Commissioner, the Rev. John Walker, who, as the fruit of his two visits, obtained promises of a considerable sum of money towards building the hall, and also sufficient to extinguish the debt on all the church buildings, and to place the congregation in an unembarrassed and enviable position.

There are two manses belonging to the congregation—the old one did service till 1890, and the new one was built on the most elevated portion of the site. The foundation stone was laid by the late Mrs. Henry Baylis—for many years a prominent member of the congregation in November, 1889. The new manse is a large and handsome



THREE CHURCHES AND THREE MANSES

FOUR CHURCHES AND THREE MANSES

building of two stories, an ornament to the town, and a credit to the congregation. The old manse is let, and brings in a small revenue.

PREACHING STATIONS: Wagga Wagga, Oura, Pine Gully, Lake Albert, and Downside.

ELDERS:—Messrs. George Mair, M. McKenzie, — Nixon, — McArthur, Alexander Davidson, Robert Dunn, John Leemon, C. H. Thomson, J. K. Patten, William Orr, W. M. Mouritz, Charles M. Davidson, John Dunn, and John Lamont. Of these, Messrs. Leemon, Thomson, Mouritz, C. M. Davidson, J. Dunn, and Lamont form the present Session.

PRESBYTERY OF YOUNG.

BURROWA—BINALONG.

Services were commenced in Burrowa about the year 1869, when the Rev. John Gibson, of Yass, preached in the Court House. These services were continued from time to time by the Revs. William Gardner and Robert Jackson, M.A., of Yass, and J. T. Main, M.A., of Young. A site was obtained for a church and manse through the instrumentality of the Rev. George Grimm, M.A., of Young, and Isaac Stevenson, Esq., of Burrowa. In 1885 a church was built and opened by the Rev. J. T. Main. Burrowa and Murrumburrah having been formed into a parish by the Presbytery of Wagga Wagga, the Rev. James Goudie was called from the Bellinger River, of which he was the first minister, and translated to Burrowa in 1887. From Burrowa he was translated, in 1889, to the Mittagong and Bowral parish.

Mr. Goudie was followed by the Rev. J. Dawson Edwards, who was inducted in 1890, and continued minister till 1896, when he demitted. Services thereafter ceased to be held in Burrowa for some years, until the new parish of Binalong-Burrowa was constituted, and Mr. Goudie was again called and inducted in 1901, and is the present minister.

The church is a neat brick building, with slated roof, and seated for about 150. There is a beautiful brick manse adjoining the church, but no glebe or school hall. The out-stations are Reid's Flat, Numby, Frogmore, Rye Park, Narrallen, Kenyu, Rugby, and Tangmangaroo.

The following form the Committee of Management:—Messrs. Isaac Stevenson (hon. treasurer), James Stevenson (hon. secretary), Thos. Stevenson, John Thomson, J. R. Alston, R. Telford, Donald Stewart, Wm. Rutter, W. T. McFee, and J. Learmont.

COOTAMUNDRA.

The Temora-Cootamundra parish was formed in 1882, Temora being disjoined and formed into a new parish in the year 1883. The first minister was the Rev. J. Dykes Paterson, from the Established Church of Scotland, who died very suddenly in Cootamundra after a very brief ministry. One of the first acts of the newly-formed Presbytery of Wagga Wagga, which then embraced Cootamundra, was

to separate the parish from Temora and moderate in a call to fill the vacancy. The choice of the congregation fell on the Rev. Robert Inglis, M.A., a new arrival in the colony. Wallendbeen was disjoined from Young in order to form part of the parish along with Gundagai and Cootamundra. Mr. Inglis was ordained on 5th April, 1883 The foundation stone of the church at Cootamundra was laid by Mr. John McClintock in March of the following year, and the opening services took place in August. Mr. Inglis resigned in June, 1885, and was succeeded by the Rev. Daniel W. Macfie, M.A., who was inducted on 17th November, 1885, and demitted in 1890. Mr. Macfie remained minister at the formation of the new Presbytery of Young in 1889. He was succeeded by the Rev. H. A. Hutchison, B.Sc., who is still minister. Wallendbeen is an important centre of this parish and the Mackays of Wallendbeen Station have always been generous supporters.

ELDERS:— Messrs. John W. McClintock (deceased), David McConaghy, John McClintock, William Duff, Robert Burgess, and James Boxsell.

COWRA.

Cowra formed part of the Carcoar parish, and was worked in connection therewith, until, in 1884, it was erected into a separate parish. Its first minister was the Rev. Robert Barry Brown, who was inducted in 1885. He was followed by the Rev. Simpson Millar, B.A., inducted in 1889, and transferred to Wollongong in 1893. He was greatly esteemed. In 1894 the Rev. James MacAndrew, M.A., was inducted. He was followed in 1899 by the present minister, the Rev. Ewing J. Thomson.

The church—said to be the first Protestant church on the Lachlan River bears date 1861. Since the settlement of Mr. Thomson, a handsome brick manse has been erected, and a Sunday school has been built. The foundation stone of the manse was laid by Mrs. J. Ousby, of Elmsleigh. Two new brick churches have been built, one at Goolagong and another at Canowindra. The latter was blown down in a hurricane, but has been rebuilt. About £1,500 has been spent, and but little debt remains. To the liberality of the late Hon. George Campbell, M.L.C., the parish is largely indebted. The operations of the Centenary Fund greatly helped in clearing off debt on the manse, and in other building enterprises. The energetic ministry of Mr. Thomson is much appreciated.

PREACHING CENTRES: Cowra, Canowindra, Goolagong, Mowagla Creek, Wallaroo, Lower Back Creek, North Logan, and Wattamadarah.

ELDERS:—In addition to the Hon. George Campbell, the following names appear in the Eldership: Messrs. James Drummond, Edward Killen, Robert Slessar, Joseph Ousby, William Woodward, and W. W. Twigg.

GRENFELL.

Young and Grenfell formed originally one parish, the Rev. John Cameron being the first minister, inducted in 1867. He was followed in 1871 by the Rev. George Grimm, M.A. During Mr. Grimm's ministry a Government grant of two acres was obtained and a manse was erected on this land; and about the same time a half-acre allotment was purchased in the town, and the present brick church erected on it.

In 1874 the parish was divided, and Mr. Grimm elected to go to Young, and was succeeded by the Rev. Edward Holland, who was translated to Dubbo in 1877. The Rev. C. W. Philip was minister from 1878 to 1885, when he demitted. The Rev. W. Weatherstone was his successor, and remained from 1885 to 1887. He was followed by the Rev. N. E. Paterson, who held the charge till 1890. In 1892 the Rev. James Milne was inducted, and remained till 1896, when he demitted. The Rev. George Paul was then inducted, and remained till, in 1902, he was translated to Forbes. In Mr. Philip's time a movement was started for building a new manse, but it was not until 1897 that sufficient money was forthcoming to warrant the Committee in proceeding with the matter. In that year the foundation stone was laid by the Right Reverend the Moderator, Dr. Bruce, and the building was ready for occupation on the arrival of Mr. Paul in February, 1898. The manse, which cost £700, is a credit to our Church. The whole of the Grenfell Church property—worth at least £1,500—is free of debt, a result due largely to the liberality of Mr. Robert Hill, the senior elder, and his esteemed wife. Considerable repairs and improvements to church and manse properties were carried out through the operations of the Centenary Fund.

At Mitton's Creek a Government grant of an acre and a half is available as sites for church and manse. Money is in hand towards building a church at Bimbi.

The Rev. John Scott was inducted in 1903, but at the end of 1904 he was called and translated to Hagley, Tasmania. The Rev. Charles H. Hain was called from Byron Bay, and inducted on 29th March, 1905.

PREACHING CENTRES: Grenfell, Bimbi, Weddin, and Emu Creek.

ELDERS: Past: Messrs. William F. Parker, Charles Cunningham, Robert Hill, and John Anderson. Present: Messrs. H. V. Wigg, F. Turnock, and — Whitworth.

GUNDAGAI.

Gundagai is one of the oldest of our New South Wales towns, but, as a Presbyterian parish, it is one of the youngest. The original town was swept away by a flood; the present town has been built on the hillside, high above flood mark, and contains a population with outlying district of some 2,000. It lies between Tumut and Cootamundra, and in the early days received ministerial visits from the ministers of these parishes. A few years ago, there being a reasonable prospect of a growth of population, Gundagai was erected into a parish, and the Rev. J. J. Jennings laboured for some three years as Home Mission Agent. The Rev. W. Anson Smith was called and inducted in 1903. After a ministry of fifteen months as the expected increase of population did not take place Mr. Smith accepted a call to Temora. Services were, for a time, maintained by agents of the Home Mission Committee, and for nearly two years, from 1902-4, the field was occupied by the Rev. Donald Ross. During his period of service a new field was opened at Muttama, where Mr. Armstrong donated a site for a church. Through the energetic efforts of the ladies a new church was speedily got up and opened, all but free of debt, by the Revs. John Walker and D. Ross. The parish is of considerable extent and has many beauties. There is a site for a church in Gundagai. About £200 is promised or paid for a church building. Since the beginning of 1905 the major portion of this district is being worked in connection with Tumut parish by means of an assistant minister. The Muttama centre is to be attended to from Cootamundra.

MONTEAGLE-BLAND.

Monteagle-Bland formed originally part of the Young parish. But about the year 1891, the Rev. Robert Edgar being then minister of the parish, it became evident that the town and district of Young formed too large a sphere to be worked by one man. To aid in overtaking the work, the assistance of the Rev. D. McKay Barnet, B.A. (then a student), was obtained, and town and country were for a time worked together; but it was soon found that the country people preferred to stand alone and have a minister of their own. The country districts were accordingly constituted into a separate parish—called Monteagle-Bland—which was for a time supplied by agents of the Home Mission Committee; but in 1894 the Rev William Gould-Taylor, F.L.S., was inducted as the first minister. The new parish comprehended the following centres:—Tubbul, Thuddungra, Wombat, Beehive Farm, Monteagle, and Cudgel Creek. The churches at Tubbul, Thuddungra, and Monteagle are

Union churches. At Wombat a substantial brick Presbyterian church has been built, almost entirely through the generosity of the Messrs. Drummond, in connection with the Centenary Fund, at a cost of £200. It was opened in March, 1904.

The Rev. W. Gould-Taylor resigned in 1900, and was followed by the Rev. William Robertson, M.A., inducted in April, 1901. Mr. Robertson demitted in December of the following year, and the parish was then supplied by agents of the Home Mission Committee.

This district has recently been united again —for a time, at any rate —with Young.

MURRUMBURRAH.

In the early days Murrumburrah received occasional ministerial visits from the Rev. J. T. Main, M.A., minister of Young. But after a time Murrumburrah, in association with Burrowa, was formed into a parish, and for three years had the services of the Rev. James Goudie as its pastor. He was succeeded, in 1891, by the Rev. J. D. Edwards, who held the pastorate for six years. The parish having become vacant, a separation was effected, and Murrumburrah was itself constituted a separate parish, and was supplied by agents of the Home Mission Committee, until, in 1901, the Rev. William Gould-Taylor, F.L.S., was inducted as its first minister, labouring with zeal and great acceptance in this wide field, until his somewhat sudden death in September, 1905.

The church was erected in 1883, whilst it was yet without a minister of its own, and receiving visits from the minister of Young. It is a brick church, with a seating capacity for 150, and cost £700, situated about equi-distant from Murrumburrah and Harden. The site was presented by Dr. McDougall, and from him an additional portion of land was purchased.

A site with a frontage to three streets and containing over three acres was purchased from the Government, and the foundation stone of a large brick manse was laid by the Rev. John Walker in January, 1905, and the building has just been completed and occupied. There are several out stations, including Galong, Nubba, Garangula, Currawang, Rocky Hills, varying from four and a half to fifteen miles distant. Services are held morning and evening in Murrumburrah, and at the out-stations, some fortnightly, some monthly, and some only quarterly, in the afternoon.

Elders:—Messrs. J. Hannah, A. C. MacInnes, and W. N. Wood. Committee of Management.—Messrs. J. B. Baxter, W. Ellis, A. Henry,

A. Macaulay, J. McIntosh, J. Milne, D. Reid, J. Rogers, W. E. Ross, R E. Thompson, and W. A. Sharp (hon. sec.).

TEMORA.

The discovery of gold at Temora in 1880 drew a large population to the locality, estimated to number at one time as many as 10,000. The nearest Presbyterian church was that at Young, of which the Rev. J. T. Main, M.A., was minister. For a time Mr. Main paid monthly visits to Temora, and as the place assumed more of a settled character, an effort was made to get a church erected. The result was that, in 1882, a substantial brick church, costing £350, was opened by the Rev. W. H. Gray, B.A., an agent of the Church Extension Committee. Cootamundra was in the first instance conjoined with Temora. The Rev. J. S. Boyd supplied for a time, and was followed by the Rev. J. D. Patterson, who, in 1883, was inducted as first minister of the united parish of Temora and Cootamundra. A desire having arisen to have Temora constituted a separate parish, steps were taken to that end, the result being that Temora, Barmedman, and Morangarell were formed into a separate parish, and the Rev. Alexander Riddell, formerly a missionary in Africa, was sent to occupy the field. After labouring for a time, Mr. Riddell was inducted as first minister of Temora in August, 1882. Mr. Riddell proved an energetic worker, and under him elders were ordained, the Communion dispensed, and sundry additional preaching stations opened. Mr. Riddell having accepted an appointment to Silverton—a newly opened mining centre—in February, 1883, Temora was left for several years to the care of the Church Extension Committee, by whose agents it was supplied.

In 1888 the Rev. Alex. Dandie was inducted as pastor. Temora had in the meantime undergone a great change. The gold industry had declined, and the population had become much reduced; but with the settlement of the people upon the lands around the town, a healthier condition of things began to prevail. The site on which the church stands was bought and paid for, and a splendid ten-acre block of land was purchased and fenced in as a site for a manse.

At Barmedman a site for a church in the town was purchased by Mr. Lachlan Robertson, and, by the liberality of himself and wife, with the help of a few others, a neat weatherboard church was built, and handed over free of debt.

Towards the close of 1895 Mr. Dandie was translated to Tumut, and the Rev. J. D. Edwards was called to Temora, where he remained but

a short time. After a vacancy of two or three years, the Rev. W. Anson Smith was called in 1902 from Gundagai, and the church is getting into a more prosperous condition. About £400 having been raised through the Centenary Fund for a minister's residence, the Rev. John Walker, in May, 1904, laid the foundation stone of a fine brick manse, to cost about £900. This has lately been completed and occupied, and is a great strength to the parish.

The Preaching Centres are the following:—Temora, Barmedman, Bagdad, Narruburra, Beaconsfield, Morangorell, Combaning, and Ariah.

Elders, past and present:—Messrs. D. Greig, A. McKinlay, R. Van Dyk, Wm. Nixon, W. Drummond, A. Drummond, and J. Donaldson. The first Committee consisted of Messrs. W. Semple, J. Lauchan, W. Rue, J. Crillay, J. Sharp, R. S. Hunter, and W. Swann. Mr. Nixon is the energetic treasurer of the congregation.

TUMUT.

In the year 1850 the Rev. Gottfried Wagner was inducted into the pastoral charge of Tumut, but domestic affliction constrained him, after a brief pastorate, to resign. Towards the end of 1851 the Rev. Patrick Fitzgerald, who was minister of Wagga Wagga, began to labour in the district, and was called and inducted in the year 1853, continuing to hold the pastorate till 1862. A small wooden church and a small wooden manse were built during his ministry. After a long vacancy—during which the Rev. A. S. Pennycook conducted services at Tumut, Adelong, Gundagai, and Tumberumba—the Rev. Roger McKinnon was inducted in 1876, and continued to minister, with much appreciation, till 1878. During his pastorate a brick church was built in the town of Tumut, at a cost of about £1,200, also a brick church in the town of Adelong, at a cost of about £600. After an interval of about two years the Rev. James T. Robertson, M.A., was inducted, and remained until 1883, when he accepted a call to Union Memorial Church, North Melbourne. During his earnest and successful pastorate a brick manse was built, at a cost of £700, in Tumut. In 1883 the Rev. Robert Jackson was inducted, and his faithful and devoted ministry extended to 1888, when he accepted a call to East Maitland. In his time a brick church was built at Brungle, at a cost of £400. After him, the Rev. James W. Dow was minister for two years, and was succeeded by the Rev. George Stewart, from 1891 to 1895, when he returned to Scotland. After him the Rev. Alexander Dandie was minister from 1895 to 1900, when he was translated to Windsor. The Rev. W. H. Marshall was inducted in

May, 1901, and resigned in 1903, being succeeded in 1904 by the Rev. H. Stewart Anderson, M.A. The Tumut parish has property worth from three to four thousand pounds, which is now freed of debt, getting valuable help through the Centenary Fund.

PREACHING CENTRES:—Tumut, Brungle, Adelong, Batlow, Bombowlee, and Creek. Big Bear, Gundagai, and Adelong Crossing were, a few years ago, disjoined and formed—with other centres—into Gundagai parish, but are likely to revert again to Tumut.

ELDERS:—Ordained October, 1876: Messrs. Thos. McLaren, James Simmers, senr. (deceased), David Wilson (deceased), Andrew Smith (resigned). Ordained 1884: Messrs. James Deans and James Kell (Session Clerk).

WYALONG.

This parish consists of two townships—East and West Wyalong. In 1896 the Home Mission Committee began operations on the new goldfield, where a considerable mixed population had settled, and the Rev. John Auld, M.A., Convener, visited the district, using his influence with the few Presbyterians he found.

In August, 1898, the Rev. J. H. Lawrie, formerly of the New Hebrides Mission, was sent to form a Presbyterian parish. The services in both East and West Wyalong were begun in halls belonging to two publicans, and, to their credit be it said, no charge was made. Bark humpies, tin shanties, and more pretentious houses were visited regularly. Men were spoken to on the streets, under the hotel verandahs, and at the mines, until an atmosphere of interest in the new Presbyterian cause was created. As the result of six months' labour two congregations were formed, and in the West town a weatherboard church built. Mr. J. Rae presented an organ and lamps to the new church. The Rev. John Burgess, M.A., Moderator of Assembly, opened the church, and the congregational treasurer announced that the church was opened free of debt. Among those who were most prominent in helping to found the Presbyterian cause in Wyalong were:—Messrs. W. Rae, secretary; F. W. Reay, treasurer; J. Miller, superintendent of Sunday school, and the late Mr. R. A. Collie, J.P.

After the Rev. J. H. Lawrie left to take up work at Mill Hill, Waverley, he was succeeded by the Rev. Donald Ross, a faithful pioneer in such-like work. During the past seven years quite a number of Home Mission agents have had a taste of life among the gold miners, and now that railway communication has been established it is hoped that the Presbyterians at Wyalong will soon be able to call and support a settled minister.

YOUNG.

The Rev. John Cameron was the first Presbyterian minister to hold services in Young. He arrived in 1867, and remained for about two years, when he left for Victoria.

The Rev. George Grimm, M.A., who was holding services in Grenfell, took up the work in Young in 1870. Under his ministry, the church, a brick building capable of containing 200, was erected, also a large two-story brick manse. In 1880, Mr. Grimm—after a very successful, strenuous, and memorable ministry—was translated to West Balmain, where he died.

He was succeeded by the Rev. James T. Main, M.A., who was inducted in 1881, and translated to Dubbo in 1887. The Rev. Robert Edgar followed, and was inducted in 1887, and demitted in 1893. After him, the Rev. William Groundwater Fraser held the pastorate for two years, resigning in 1895. The Rev. James Cosh, B.A., B.D., was ordained and inducted in 1896, and demitted in 1898. The Rev. David Allan was inducted in 1900, and demitted in 1904, being succeeded by the Rev. W. Walter Watts, the present minister. After the Rev. D. Allan's demission, the Young and Monteagle-Bland parishes were re-united as a "composite" parish, under the name of "Young-Bland." Town and country are, therefore, now under one minister and a united session. (See Monteagle-Bland).

Murrumburrah, Temora, Wallendbeen, and Burrowa at one time received services from Young.

The manse occupies a commanding position on the heights overlooking the town, and although there is no glebe, the land granted by the Government for church and school adjoins the manse, and, for the present, serves the purpose of a glebe. A new church, with ample space around it, is urgently required for the comfortable and effective carrying on of the work.

The Preaching Centres are:—Young, Tubbul, Thuddungra, Wombat, Beehive.

Elders from formation of parish have been:—Messrs. Peter Cram (session clerk for many years), Frederick Turnrock, John Sivell, senr., Robert Hutchison, David Rentoul (senior clerk after P. Cram), George Roxburgh, John Sivell, junr. [William McIntosh (present session clerk), William Urquhart, W. C. Edmunds, G. Long, Dr. Steel. In the Bland congregation: Matthew Drummond, Robert Cram, W. L. King, and Wm. Anderson]. The names bracketed form the present united session of the Young-Bland parish.

IN MEMORIAM.

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When the Centenary Thanksgiving Fund was devised, it was decided, as part of the Scheme, that In Memoriam Gifts would be received to retain in the memory of the Church the names of friends and relatives who have joined the Church Invisible. This has been fairly largely availed of.

IN MEMORY OF	DONORS.
Miss MARY E. McLEAN, Died at Parkes, 19th January, 1900	Mr. & Mrs. John Candlish, Mr. R. S. Candlish, & Miss E. A. McLean
Mr. WILLIAM LOTHIAN, Died at Granville, 31st May, 1893	Mrs. E. S. Lothian, Granville
Mrs. MARION LINTON, Died at Annandale, 7th Sept., 1896	Mr. William Linton, Strathfield
Mr. JAMES LITTLE, Died at Croydon, 28th July, 1898	Mrs. James Little and Family, Concord
Mr. JOHN McCREDIE, Died at Pyrmont, 11th April, 1863	Mrs. Jessie Smyth, Ultimo
Mr. WILLIAM JOHN McGAW, Died at Kooba, 11th July, 1894	Mrs. W. J. McGaw, Manly
Mr. WILLIAM NEILL, Died at sea, 16th March, 1892	Dr. Leo E. F. Neill, Woollahra
Mrs. (HELEN) NEILL, Died at Edgecliffe, 1st July, 1899	
Mrs. GEORGE SUTHERLAND. Died at Forest Lodge, 5th June, 1899	Misses E. L. and J. B. Sutherland, Forest Lodge
Mr. ROBERT HAY, Died at Tuross, 18th Nov., 1879	Misses Maud, Margaretta, and Beatrice Hay, Woollahra

IN MEMORY OF	DONORS.
Mrs. JANET (McCRACKAN) DIGHT, Died at Woollahra, 25th Sept., 1888	Mr. Arthur Hilton Dight, B.E., Woollahra
Mr. JOHN COLQUHOUN, Died at Linton, Victoria Mrs. CHRISTINA COLQUHOUN, Died at Linton, Victoria	Mr. John Colquhoun, Woollahra
Rev. JAMES BONTHORNE, Died at E. Maitland, 13th June, 1881	Mr. J. M. A. Bonthorne, Darling Point
Rev. SAMUEL HUMPHREY, Died Campbelltown, 8th Nov., 1896	Mrs. Sara Swanson, Woollahra
Miss ANNIE MACDONALD, Died at Dalness, 26th June, 1898	Miss Helen Macdonald, Watson's Bay
Mr. JAMES YOUNG, Died at Sydney, 3rd July, 1891	Mrs. Carl Olsson Sydney
Mrs. ELIZABETH CRAIGIE, Died Perth, N.B., 11th Oct., 1866	Rev. and Mrs. W. F. Craigie, Minmi
Mr. ANDREW PAYTEN, Died at Parramatta, 11th July, 1895	Mrs. Margaret Payten, Deskford, Parramatta
Mr. THOMAS McKEE, Died at Annandale, 17th June, 1902	Mrs. Jane McKee, Annandale
Mr. JAMES McGUFFICKE, Died at Darlinghurst, 11th Dec., 1885 Mrs. ESTHER McGUFFICKE, Died at Cooma, 14th Dec., 1885	Mrs. Daniel McGregor, Brookfield, Cooma Mrs. F. J. Mould, Boconoc, Adaminaby
Mrs. CATHERINE CAMPBELL, Died at Inverell Station, Feb. 27, 1874	Mr. P. C. Campbell, Inverell Station, Inverell Mrs. Edmond C. Body, Strathbogie, Deepwater
Mr. GEORGE CARTER, Died at Adaminaby, 17th Oct., 1894 Mrs. JANE CARTER, Died at Adaminaby, 2nd Sept., 1895	Mrs. James Holston, Braemar, Adaminaby
Mr. W. M. BORTHWICK, Died at Morven, Narrabri, 1st Sept., 1890	Mr. W. M. Borthwick, Walcha
Mr. FRANCIS WILLOUGHBY ELIOTT, Died at Greenwells, 27th June, 1882	Mrs. Sara Jane Eliott, Greenwells, Walcha

IN MEMORY OF	DONORS
Mr. JOHN FLETCHER, Died at Orandumbie, Walcha, 31st July, 1890	Mr. William Fletcher, Orandumbie, Walcha Mr. Thomas Fletcher, Branga Plains Walcha
Mrs. HELEN FLETCHER, Died at Orandumbie, 9th May, 1895	Mr. John Fletcher Kentucky, Armidale
Mrs. HELEN J. FLETCHER, Died at North Cairnie, 9th May, 1895	Mr. Thomas Fletcher. Marygrey, Walcha Road
Mr. ANDREW N. FLETCHER, Died at Marygrey, 21st August, 1900	
Mrs. ELIZABETH LAURIE, Died at Nowendoc, 5th March, 1900	Mr. Alex. Laurie, Junr , Walcha Mr. Thomas Laurie, Nowendoc
Mr. ABRAHAM NIVISON, Died at Ohio, Walcha, 25th April, 1895	Mr. J. A. Nivison, Ohio, Walcha
Mrs. MARY NIVISON, Died at Ohio, November, 1874	
Mrs. CATHERINE CARR, Died at Walcha, 9th July, 1895	Mr. W. George Carr, Springfield, Walcha
Mr. RODERICK McRAE, Died at Fairburn, Kilcoy, 11th March, 1900	Mr. Roderick A. McRae, Fairburn, Armidale Mr. Alex. J. McRae, Fairburn, Armidale
Mr. ROBERT MURRAY, Died at Haning, 11th April, 1892	Mr. Peter O. Murray, Haning, Bendemeer
Mrs. JANE MURRAY Died at Haning, 17th April, 1892	
Mrs. ALEXANDRINA H. FRASER, Died on 14th February, 1900	Mr. and Mrs. E. R. Radnidge, Armidale
Miss ANNIE J. MACINNES Died at Carrabolla, 1st Sept., 1898	Miss Christina Macinnes, Uralla
Mr. GEORGE LORIMER GIBSON. Died at Longford, 17th Nov., 1886	Mr. Alexander Park, Longford, Bendeemer
Mrs. ELIZABETH JONES, Died at Armidale, 14th March, 1893	Mr. Alexander Jones, Wollomombi
Mrs. ELIZABETH McRAE, Died Wollomombi, 10th Nov. 1891	Mr. John D. McRae, Ferndale, Wollomombi Miss Mary McRae, Fairburn, Wollomombi
Mr. RODERICK McRAE, Died Wollomombi, 11th Mar., 1900	Mr. Donald A. McRae, Fairburn, Wollomombi
Mrs. MARJORIE CAMERON, Died at Glen Innes, 2nd June, 1898	Mr. Alex. K. Cameron, Glowrie, Tenterden

IN MEMORY OF	DONORS.
Mr. CHARLES WILLIS, Died at Guyra	Mr. and Mrs. Wm. Willis and Arthur Norman Willis, Eastern Plains, Guyra
Mr. FRANKLIN JACKES, Died at Orchardfield, 29th Aug., 1884 Mrs. MARGARET JACKES, Died at Orchardfield, 5th June, 1897	Mr. Geo. P. B. Jackes, Armidale
Miss CAROLINE M. POLLOCK, Died at Tenterfield, 15th June, 1881	Mr. and Mrs. Samuel Francis Pollock, Sydney
Mr. ALEXANDER McRAE, Died at Hillgrove, 30th March, 1886 Mrs. MARGARET McRAE, Died at Coninside, 4th Oct., 1893	Mrs. Margaret F. Mills, Wollomombi
Mr. DAVID BELL, Died at Rimbanda, 11th Nov., 1886	Mrs. Jane S. Bennett, Rimbanda, Armidale
Hon. GEO. CAMPBELL, M.L.C., Died at Jerula, Cowra, 2nd Sept., 1900	Mrs. Duncan Anderson, Newstead, Inverell
Rev. MATHEW ADAM, Died at Windsor, 15th Jan., 1863	Mrs. Agnes Adam, The Park, Windsor
Mrs. MARY ADAM, Died at Poona, India, 5th May, 1883	Mr. James Adam, Windsor
Mr. ALEXANDER McILVEEN, Died Kanowna, W.A., 15th Mar., '98	Mrs. C. A. White, Stanmore
Mr. FERGUS SAMUEL FLOWERS, Died at Riverstone, 19th Aug , 1894	Mrs. Harriet Flowers, Riverstone
Rev. Dr. A. C. GEIKIE, Died at Woollahra, 29th July, 1898	Miss Matilda Beddie, Meranburn
Mrs. HARRIET C. FITZGERALD, Died at Sydney, 21st June, 1897	Rev. Patrick Fitzgerald, Windsor
Mr. ERNEST GEO. LOITERTON, Died at Rosemont, 28th May, 1890	Mrs. Charles Young, Culcairn
Mr. THOS. SMILES, Died at Germanton, 31st Dec., 1896 Mrs. CHRISTINA SMILES, Died at Germanton, 8th July, 1898	Mrs. Alex. Ross, Billabong Station, Germanton
Miss ISABEL MARY MACVEAN, Died at Albury, 15 years of age	Mrs. Alex. Macvean, Howlong Station
Mr. STANISLAUS DE MAMIEL, Died at Morbringer, 25th June, 1899	Mrs. S. J. De Mamiel, Morbringer, Howlong
LIZZIE FERRIER (infant), Died at Albury, 9th January, 1900	Mr. and Mrs. Alex. L. Ferrier, Albury
Mrs. HANNAH C. GIBBONS, Died at Jindera, 28th May, 1900	Misses Ellen and Hannah Gibbons, Jindera

IN MEMORY OF	DONORS.
Mrs. CATHERINE MOHR, Died at Albury, 6th Nov., 1899	Mr. Henry Mohr, Splitter's Creek, Albury
Mr. JAMES LOOKE, Died Maryville, 17th June, 1895	Mrs. James Looke, Maryville, Upper Manning
Mr. JOSEPH ANDREWS, Died at Woodside, 9th Jan., 1901	Mrs. E. Lyon, Woodside, Manning River
Mr. NORMAN McLEAN, Died at Kendall	Miss Christina McLeod, Kendall
Mr. ROBERT LAUGHLIN, Died Camden Haven, 2nd Oct., 1896	Mrs. R. J. Laughlin, senr., Kew, Camden Haven
Mrs. GARVIN, Died at Newtown, 30th Mar., 1900	Miss Ruby S. Dangar, Kempsey
Mrs. ELIZABETH BOND, Died at Sydney, 13th Dec., 1899	Miss Mary MacGregor, Kempsey
Rev. JOHN REID, Died at Sydney, 18th July, 1867	Mr. John Reid, Newcastle
Mrs. MARY SMITH, Died at Albury, 22nd May, 1899	Mrs. Herbert A. Evans, Bellingen
Mr. J. J. GRANT PHEMISTER, Died at Grafton, 9th June, 1899	Mr. and Mrs. John Phemister, Upper Copmanhurst
Master JOHN McINTOSH, Died at Coutts Crossing, 30th Oct., 1880	Mrs. McIntosh, Coutts Crossing, Orara River
Mr. JAMES BATHGATE, Died at Lawrence, 27th Jan., 1888	Mr. Chas. James Bathgate, Lawrence
ALBERT JARVIE LEESON, Died at Ulmarra, 31st March, 1892	Mrs. W. J. Leeson, Ulmarra
Mrs. RUTH SHEARER, Died at Grafton, 29th May, 1899	Mr. W. K. Shearer, Maclean
PATRICK FREDK. CAMPBELL, Died at Tatham, 19th April, 1894	Mrs. P. F. Campbell, senr., Messrs. Patrick F. Campbell Hugh N. Campbell, and Charles E Campbell, and Misses Catherine J. Campbell and Arabella B. Campbell, Garfield, Tatham
Mr. DUNCAN McDONALD, Died at Lismore, 18th Jan., 1898	Mr. and Mrs. John Duncan McDonald Bangawalbyn
Mr. HUGH POLSON, Died at Tatham, 3rd October, 1900	Mrs. Hugh Polson the Misses Janet M., Jessie C., Beatrice M., Alice F., Elsie M., Messrs. Hugh H., John A., Alfred H., William F. Polson, Tatham

IN MEMORY OF	DONORS.
Mr. DUNCAN MACDONALD, Died at Lismore, 18th Jan., 1898	Mr. Thomas McDonald, Tucki, Wyrallah Mrs. A. C. Breillat, Murwillumbah
Mrs. ALICE CAMERON, Died at Myocum, 17th Feb., 1892	Mr. Duncan Cameron, Bangalow
Mr. ALEXANDER CAMERON LUCY CAMERON	Mr. Kenneth Cameron, Davis Creek, Rouchell
Mr. JOHN McMULLIN, Died at Rouchel, 12th April, 1870 Mrs. MARY McMULLIN, Died at Rouchel, 7th July, 1900	Mr. J. T. McMullin, Bingeberry, Rouchell
Mrs. CATHERINE ADELAIDE BUSBY, Died at Kiama, 29th August, 1880	Mr. Alexander Busby, Murrurundi
Mr. ALEX. DODDS HAMILTON, Died Castle Mountain, 23rd July, '94	Mrs. Annie Hamilton, Misses Emily and Agnes Hamilton, Castle Mountain, Quirindi
Mr. ALLAN STEVENSON, Died at Warialda, 12th August, 1890	Mrs. John Carlyon, Allendale, Gunyerwarildi
Mr. JAMES COPES, Died Glendon Brook, 29th Aug., 1900	Mrs. A. J. Copes, Glendon Brook, Singleton
Mr. ROBERT SIBBALD, Died at Sydney, 20th August, 1887	Mrs. Harriet Sibbald, Hyde Park
Mr. ALEXANDER DUFF, Died at Tamworth, 21st May, 1896	Mrs. M. L. Duff, East Lynne, Penrith
Mr. JOSEPH HUNTER SNEDDEN Died at Hamilton, 14th March, 1900	Mrs. Joseph H. Snedden, Hamilton
Rev. ANDREW WILSON, M.A., Died at Hamilton, 30th June, 1890	Mrs. Joseph H. Snedden, Hamilton
Mrs. DOROTHEA DEAN, Died at Sth. Aust., 9th Sept., 1886	Miss Minnie Dean, Cobar
Miss EMILY F. EDWARDS, Died Lake Cudgellico, 18th Mar., 1893	Mrs. H. D. Edwards, Nymagee
Mr. ALEXANDER LILLEY, Died at Cobar, 22nd Jan., 1876	Mrs. Agnes Lilley, and Messrs. Andrew and Alexander Lilley, Cobar
Mr. JOSEPH WEBSTER ROSS Died North Sydney, 15th Dec., 1893	Mr. Joseph A. Ross, Cobar
Mr. GRAHAM V. D. TREATT, Died at Capetown, 14th May, 1901	Mr. Frank B. Treatt, Cobar

IN MEMORY OF	DONORS.
Mrs. MARY SCOTT BEDDIE, Died at Shaw, 17th Aug., 1868	Mr. and Mrs. David Beddie, Blayney
Mr. DAVID DONALD BAIRD, Died at Dubbo, 26th July, 1901	Mr. Andrew Strahorn Baird, Wirroo, The Springs Mr. Thomas Robert Baird, Wandoo Wandong, Obley Mrs. F. S. MacCulloch, Buckinbah, Yeoval
Mr. JOHN STRAHORN, SENR., Died at Obley, 2nd Jan., 1893	Mr. John Strahorn, Mungery, Tomingley
Mr. ROBERT STRAHORN, Died at Tempe, 25th Sept., 1891	Mr. and Mrs. John R. Strahorn, Glen Isla, Tomingley
Mrs. LETITIA STRAHORN, Died at Derowie, 20th April, 1899	Mr. Hugh Strahorn, Derowie, Obley
Mr. WILLIAM STRAHORN, Died at Sydney, 8th August, 1893	Miss Younie J. Strahorn, Strathleigh, Dubbo
FLORENCE MAY WHEELER Died at Dubbo, 20th August, 1897	Mr. Geo. A. Wheeler, Dubbo
Mr. JAMES RAE JOHNSTONE, Died at Balladoran, 29th July, 1899	Mrs. James R. Johnstone, Balladoran, Dubbo
Miss HELEN JANE RICHARDSON Died at Armatree, 25th July, 1901	Miss Janet K. Richardson (Mrs. Taylor), Armatree
Mr. JOHN McMASTER, Died at Weetalibah, 31st July, 1894	Mrs. John McMaster, Binnia Downs, Coolah
Mrs. CHRISTINA McMASTER, Died at Weetalibah, 6th Aug., 1897	Mrs. F. J. Sheppard, Mooren, Merrygoen
Mrs. MARY NEILSON, Died at Windsor, 29th October, 1899	Mr. Robert Neilson, Coonabarabran
Mrs. HELEN TEMPLETON, Died at Young, 22nd Sept., 1898	Mr. Hugh Templeton, Young
Mrs. MARION McLEOD, Died at Cowra, 24th May, 1899	Mr. Kenneth McLeod, Cowra
Mr. WILLIAM A. HOWARTH, Died at Grenfell, 6th April, 1878	Mr. W. B. Howarth, Grenfell
Mr. GEO. DONALD, Died at Newcastle, 14th Feb., 1887 Mrs. GEORGE DONALD, Died at Newcastle, 23rd March, 1888	Mr. and Mrs. J. A. Donald and Master A Donald, Rowan Tree, Wellington
Mr. M. McLEOD, SENR. Mrs. M. McLEOD	Mr. Malcolm McLeod, Poplar Farm, Gollan

IN MEMORY OF	DONORS.
Mr. WILLIAM ORR, Died Wagga Wagga, 6th May 1901	Mr. G. W. Orr, Bathurst
Mrs. MARY ORR, Died Wagga Wagga, 24th Aug., 1897	Mr. Norman Orr, Sydney
Mr. DAVID LINDSAY WAUGH, Died at Sydney, 29th August, 1879	Rev. Robert Hope Waugh, M.A., Neutral Bay
Mrs. ISABELLA HOPE WAUGH, Died at Picton, 23rd August, 1898	Rev. and Mrs. James Steele, Lindfield
Mr. DAVID L. WAUGH, JUNR., Died at Leura, 31st October, 1896	Miss Isabella Jane Waugh, Lindfield
Mrs. RUPERTA CORBETT, Died at Picton, 24th June, 1901	Mrs. Joseph Corbett, Picton
Mrs. JANET BURGESS, Died at Picton	Mrs. R. Murdoch, Picton
Mr. JOHN GUILD, Died at St. Marys, 8th Dec., 1900	Miss Alice A. Guild. Wattleville, Neville
Mr. DONALD McKENZIE, Died at Tambaroora, 11th June, 1899	Mr. Alex. McKenzie, The Junction, Tuena
Mrs. MARGARET CARTWRIGHT, Died at Tuena, 19th August, 1896	
Mr. DUNCAN McKENZIE, Died at Bathurst, 21st May, 1893	
Miss JANET McKENZIE, Died at Tuena, 7th Sept., 1878	
Mr. RODERICK McKENZIE, Died at Bathurst, 24th Feb., 1861	
Mr. JOHN McKENZIE, Died at Tuena, 7th March, 1881	
Mr. JOHN KILPATRICK, Died at Leichhardt, 4th Nov., 1900	Mrs. Alex. McKenzie, The Junction, Tuena
Mr. FREDERICK I. KILPATRICK, Died Rensburg, S.A., 17th Jan., 1900	
ISOBEL HELEN D. KERR, Died at Wellwood, 17th May, 1899	Hon. Andrew T. Kerr, M.L.C., Wellwood, Orange
Mr. LEAK, Died at Orange, 26th July, 1886	Miss Mary Leak, Orange
Mr. ADAM MURRAY, Died at The Meadows, Jan. 19, 190	Mrs. Jane S. Murray, The Meadows, Cargo Rd., Orange
SUSAN ROBERTSON, Died Hartley Vale, 23rd Nov., 1901.	Mr. W. Robertson, Hartley Vale

IN MEMORY OF	DONORS.
Mr. JOHN D. NEIL MacCALLUM, Died at Parramatta, 10th Oct., 1898	Mr. and Mrs. Neil MacCallum and Miss Jessie M. L. MacCallum, Murrulebale, Old Junee
Mrs. JANE A. HUTCHISON, Died Cootamundra, 23rd May, 1898	Mr. Wm. R. Hutchison, Cootamundra
Mr. RONALD McLACHLAN, Died at Bankstown, 2nd July, 1901	Mrs. Emily M. A. McLachlan, Goulburn
Mrs. CHRISTINA FINLAYSON, Died at Hurstville, 6th Aug., 1902	Mr. Robert Finlayson, Wollongong
Mr. DUNCAN McKINNON. Died at Brungle, 16th May, 1900	Mrs. Duncan McKinnon, Brungle Mr. John McKinnon, Brungle
Mr. GEORGE M. SLOAN, Died Allendale, Vic., 1st Sept., 1902	Mr. Albert E. Cutts, Rosedale, Temora
Mrs. MARION E. DAVIDSON, Died at Sydney, 10th Nov., 1900	Mr. Alex. Davidson, Mandamah West, Temora
Mr. JOHN LOGAN, Died at Geelong, 24th Feb., 1883 Mrs. BARBARA LOGAN, Died at Aston, 28th Sept., 1897	Mr. and Mrs. John Ronaldson Logan, Aston, Bombala
Mrs JAMES INGLIS, Died at Linwood, 17th Sept., 1896	Rev. and Mrs. Robert Inglis, Misses Agnes R. and Marion H. Inglis, The Manse, Nowra
Miss HERMIONE IVY GRAHAM, Died at Nowra, 2nd Feb., 1893	Mr. and Mrs. James Graham and Miss Margaret N. Graham, Greenhills, Nowra
Mrs. JESSIE MONAGHAN, Died at Nowra, 14th March, 1900	Mr. John Monaghan, Mayfield, Shoalhaven
Mr. ERNEST MONAGHAN, Died at Bourke, 18th Aug., 1899	Miss Mabel Monaghan
Mr. DONALD McLEAN, Died at Crookhaven, 19th Dec., 1899	Mrs. Donald McLean, Crookhaven, Pyree
Mr. JAMES COLLEY, Died at Kiama, 1st Feb., 1891	Mr. A. J. Colley, Berry
Mrs. ALEXANDER BANNATYNE, Died Wagga Wagga, 22nd Dec., 1899	Mrs. Bannatyne, Wagga Wagga
Mr. ALEXANDER DAVIDSON, Died Wagga Wagga, 21st Jan , 1892	Mrs. Ann Davidson, Bullenbong, The Rock
Mrs. ISABELLA ARMSTRONG, Died at Greig's Flat, 20th July, 1900	Mr. William Armstrong, Greig's Flat, Pambula

IN MEMORY OF	DONORS.
Mr. Jno W. MANNING WALKER, Died at Burrowa, 1848	
Mr THOMAS WALKER, Died at Yaralla, Concord, 1865	
Mrs ANNE MILLER WALKER, Died at Castleheads, Burrowa. 1848	
Mr. WM. HENRY WALKER, Died Tenterfield Stn., 27th Mar. 1900	
Rev. WILLIAM LYON, Airlie Parish Born 1675, died 1743	
Mrs. AGNES LYON, Daughter of Rev. Alex. Glas	Mr. James Thomas Walker, Rosemont, Woollahra
Rev. WILLIAM GLAS, M.A., Minister of Dunkeld, 1576 1620	Mrs. J. T. Walker
Rev. WILLIAM GLAS, M.A., (Second son of above) Died about 1646	Mr. Archibald Lyon Walker Miss Emily Perceval Walker
Rev. THOMAS GLAS, (Eldest son of above), Died 1682	Mr. Alexander Fitzjames Walker
Rev. ALEXANDER GLAS, Died 1724	Mr. Egmont Palmer Walker Mr. George Waterston Walker
Rev. JOHN GLAS, Founder of the Glasites, Died 1728	Miss Janette C. Hamilton Walker
Rev ROBERT SANDEMAN, (Son-in-law), 1718-1771	
Mrs. JANE BELL (neé Walker), Died at Glasgow, 11th Jan., 1890	
Rev. ALEXANDER C. SMITH Rockhampton	
Rev. W. L. NELSON, D.D., LL.D. Toowoomba	
Rev. WILLIAM S. RATHJEN Toowoomba	
Rev. GEORGE MACFIE, Died at Petersham, 17th Dec., 1869	Mrs. S. S. McDonald. Glenmore, Rothbury
Mrs. ELIZABETH MACFIE, Died at Linden, 22nd June, 1899	
Mr. GEORGE F. MACDONALD, Died at Rothbury, 30th Aug., 1879	Mr. John M. Macdonald, Ben Ean, Pokolbin
Rev. JAMES BENVIE, Died West Maitland, 6th June, 1902	Mrs. John M. Macdonald, Ben Ean, Pokolbin

APPENDICES

APPENDIX I.

THE LATE REV. JAMES CAMERON, M.A., D.D.

THE somewhat sudden and unexpected death of this well-known and much-loved minister and leader of our Church, and editor-in-chief of this *Centenary History of the Presbyterian Church in New South Wales*, makes a sketch of his life and work appropriate. Laudatory notices have already appeared in the metropolitan and country press, as well as in the Church's own paper, all testifying to his ability, character, and notable services to his Church and to the land of his adoption.

Dr. Cameron was born in 1826, near Tarland, in Aberdeenshire, Scotland. He received his preliminary education in the parish school and the Grammar School of Old Aberdeen. Having obtained a Bursary by competition, he entered the King's College in the University of Aberdeen in 1842 (where he was a class-fellow of the Rev. Dr. Robert Steel) graduating M.A. in 1846. Two years were spent in the Free Church Theological College, Aberdeen, after which he proceeded to Edinburgh and gained a scholarship. Having completed his theological curriculum in Scotland, he went to Berlin, where he acquired a good knowledge of German, and attended the lectures of Neander, Nitzch, Twesten, and Hengstenberg. On returning to Scotland, he obtained license as a preacher.

Shortly afterwards an application was received by the Colonial Committee of the Free Church of Scotland for eight ministers to be sent out at once to this State. Dr. Cameron was one of those selected, and he arrived in New South Wales in 1853. His first charge was Carcoar, when—as he often laughingly and truly said—his parish extended

from there to the Gulf of Carpentaria! In 1856 he was translated to the parish of Richmond, Castlereagh, and Penrith. When this was divided, Dr. Cameron retained the Richmond end of it, with Kurrajong and Yarramundi. In 1857 he married the elder of the two daughters of Mr. George Bowman, M.L.A., of Richmond, a prominent elder of the church. He had nine children, of whom eight survive him.

Dr. Cameron took a very important part in the Conferences and discussions leading to the Union of the Presbyterian Churches in N.S.W., in 1865, which has proved such a blessing to the Church.

He also rendered very valuable aid in the establishment of St. Andrew's College (of which he was one of the first elected Councillors), Cooerwull Academy, and the Presbyterian Ladies' College, Croydon, of both of which he also was a Councillor. For 20 years he occupied the important position of Convener of the Home Mission Committee, and rendered excellent service on other Standing Committees, notably on the Treasurership Committee. He was for years, until his death, the Official Head of the Church Offices; and he always occupied a prominent and trusted place in the Courts of the Church.

He was twice Moderator of our State Assembly, in 1875 and in 1901, and he was the second Moderator of the Federal Assembly.

Dr. Cameron took a special interest in Church Architecture, was Convener of an Assembly's Committee on that subject, spoke frequently upon it, and had completed the preparation of a Handbook on Church Architecture shortly before his death. He was well-read both in theology and general literature, fluent and polished, though not eloquent as a speaker, and the wielder of a ready pen. As a preacher he was distinctly Evangelical, without narrowness. As a pastor, he was faithful, kindly, helpful, and greatly beloved. Physically and mentally he seemed tireless; and although he died in his 80th year his sympathies were fresh and youthful, and his mind alert and vigorous. His, verily, was "an old age serene and bright." He was a most brotherly man, equally to his peers in age and standing and to the youngest ministers of the Church; hospitable, "slow to wrath," unhurried yet always "on time," peaceable, loving, a good father and friend, with few, if any, enemies. In various ways, he turned "the common dust of servile opportunity to gold."

Surely never had a Church a more loyal, earnest, generous son than he! The Presbyterian Church, not only in this State, but throughout Australia, was intensely dear to his heart, and her welfare and progress ever held a prominent place in his thoughts and plans.

He was unanimously selected by the General Assembly to write the Centenary History, a work which he undertook and carried through with quite youthful enthusiasm, dealing (it will be admitted) with the "prickly" parts of our Church's history with marked discretion, self-repression and good taste. We hoped to have him with us yet for years. He attended the last General Assembly of the Presbyterian Church of Australia in Melbourne, speaking with acceptance, and enjoying the meeting with old friends and new. Within a week of his return on Sunday morning, 8th October, 1905—he had joined the General Assembly of the Church within the Veil. He was buried at Richmond in the presence of a very large and widely representative assemblage. A good man, to whom Christ was the Great Reality—"he rests from his labours, and his works do follow him."

APPENDIX II.

MINISTERS

WHO SERVED

THE NEW SOUTH WALES PRESBYTERIAN CHURCH

BEFORE THE UNION

(Whose Names are NOT in the Post-Union List).

Name.	Arrived.	Remarks.
John McGarvie, D.D.	1826	Died at Sydney, April 12, 1853
John Gregor	1831	Accidentally drowned at Brisbane
John Cleland, M.A. ...	1831	Died at Ebenezer, March 11, 1839
*John Anderson	1831	Went to Launceston (Tas.), 1833
Thomas Thomson	1831	Returned to Scotland 1835
*William Pinkerton	1831	Died at Sydney, 1834
John Purdie	1831	Not known
*Henry Carmichael, D D. ..	1831	—
*Robert Wylde, M.A ...	1834	—
*David Mackenzie, M.A. ..	1834	—
John Hill Garven, M.A.	1834	Died Clarence River 1881
Kirkpatrick D. Smythe ...	1834	Returned to Scotland, died 1863
James Allan	1837	Joined Episcopal Church 1843
Irving Hetherington	1837	Died at Melbourne 1875
William Hamilton	1837	Died in Victoria 1879
John Tait	1837	Died at Melbourne 1860
George Anderson	1837	Not known
Hugh R. Gilchrist..	1837	Died at Campbelltown 1851
Robert Stewart	1837	Died at Sydney
M. Colquhoun	1837	Not known
Wm. McIntyre, M.A.	1837	Died at Sydney 1870
James Forbes, M.A.	1837	Died at Melbourne 1851
James Clow	1837	Died at Queenscliffe (Vic.) 1861
Andrew Love	1840	Died in Victoria 1867
Thomas Mowbray	1842	Died at Brisbane 1867
Peter Gunn	1842	Died in Victoria, June 5, 1864
Alexander Laurie	1842	Died in Victoria
Christopher Eipper	1845	Retired 1850
Robert Taylor (student)	1847	Minister emeritus, Norwood, Lon.
Alex. Salmon	1849	Returned to Scotland 1859
Arthur M. Sherriff	1849	Died at Clarence Town 1864

Name.	Arrived.	Remarks.
William Ritchie ...	1850	Died at Yass 1854
Barzillai Quaife ...	1850	Died at Woollahra, March 1873
John Gibson	1850	Died in 1882
Charles Odell	1850	Not known
J. Anderson	1850	Not known
Lorenzo Lodge	1850	Residing in Tasmania
F. Goethe ...	1850	Went to Victoria
Alexander Black ...	1850	Retired from Ministry 1860
David Blair	1850	Went to Victoria
Walter Robb	1850	Went to Victoria in 1851
Gottfried Wagner	1850	Retired from Ministry 1851
John Simon Christian Handt	1850	Joined Episcopal Church
John McGibbon, B.A., LL.D.	1850	Died at Sydney, June 22, 1882
J. T. Carter	1850	Died Manning River, Dec. 1, 1858
D. A. Sinclair	1850	Died in Victoria
Wm. Lumsdaine ...	1850	Joined Episcopal Church
Walter Ross McLeod	1851	Returned to Scotland 1854
John Morrison	1851	Not known
Andrew Maxwell ...	1853	Died in Victoria 1867
Arthur Paul ...	1853	Still labouring in Victoria
Hugh McKail	1853	Died in Victoria
A. W. Sinclair	1853	Died in Victoria 1889
John Strachan Moir	1853	Died in Victoria
James Collins ...	1854	Died at Grafton
Robert Miller	1854	Died at Grafton 1855
Thomas Bell	1854	Died in Brisbane 1859
Allan McIntyre	1854	Died May 28, 1870
James McCulloch ...	1854	Died May 20, 1870
Alex. McIntyre	1854	Died in South Australia
Wm. Leckie Nelson, LL.D.	1854	Died Queensland, June 30, 1887
Peter Gordon	1854	Not known
A. S. Pennycook ...	1854	Died at Adelong 1880
Hugh Darling	1855	Died in Melbourne, Dec. 2, 1877
McIntosh Mackay, D.D. ...	1856	Died in Scotland
Charles Ogg	1856	Died in Brisbane
John Reid	1857	Died in Sydney 1867
John L. McSkimming	1859	Died at Sydney
Patrick Simpson ...	1859	Died in Scotland
R. Hogg	1861	Went to Victoria
George Graham, M.A.	1862	Went to Queensland
Hugh S. Seaborne	1863	Joined Episcopal Church
W. F. Reid	1864	Went to Queensland
Vincent G. Williams	1864	Died at Murrurundi
J. Paterson	1864	Returned to Scotland
W. S. Donald, M.A.	1864	Died at Clarence Town
Hugh Hossack (Catechist)	1864	Died in Scotland
Thomas Kingsford	—	Died at Warwick, Q., 1881
Matthew Adam	—	Died at Windsor, 1863

* Brought from Scotland by the Rev. Dr. Lang to act as Professors in the Australian College.

APPENDIX III.

MINISTERS

WHO HAVE SERVED THE

PRESBYTERIAN CHURCH IN NEW SOUTH WALES

SINCE THE UNION IN 1865.

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
John Dunmore Lang, M.A., D.D.	1822	Established	Deceased
George Macfie	1828	,,	,,
James Milne, M.A.	1832	,,	,,
Adam Thomson	1833	U.P.	,,
Cunninghame Atchison	1833	Established	,,
James Fullerton, LL.D.	1836	,,	,,
William Ross, M.A.	1838	,,	,,
Thomas Craig	1840	,,	,,
Edward Holland	1841	,,	,,
William Purves, M.A.	1841	,,	,,
William Mitchell	1843	,,	,,
Archibald Constable Geikie, D.D.	1845	Free	,,
David Moore, B.A.	1846	Established	,,
James Smith White, LL.D.	1847	,,	Retired
James Coutts, M.A.	1848	,,	Deceased
William Ross, M.A.	1848	,,	,,
William McKee	1849	,,	,,
James Brotherston Laughton, B.A.	1850	,,	,,
William Dron	1851	Free	,,
Patrick Fitzgerald	1851	Established	,,
Thomas Acheson Gordon	1852	Independent	,,
Robert Steel, M.A., Ph.D.	1852	Free	Retired 1896
William Grant, M.A., D.D.	1853	,,	Deceased
John Dougall	1853	Established	,,
James Cameron, M.A., D.D.	1853	Free	Died Richmond 1905
William Chaucer	1853	Established	Deceased
Archibald Cameron	1853	Free	Deceased
Alexander McEwen	1853	Established	Deceased
John McGibbon, B.A., LL.D.	1854	,,	,,
Thomas Stirton, D.D.	1854	,,	Demitted 1898
Adam Gordon	1856	Free	Deceased
Duncan Ross	1856	Established	,,
Thomas Johnstone, D.D.	1856	,,	Retired 1903
John Thom, M.A.	1856	Free	Deceased
Simon Fraser Mackenzie, M.A.	1857	,,	,,
James Adam, M.A.	1858	Established	Demitted 1899
William Baker	1858	,,	Deceased
John Kinross, B.A., D.D.	1858	Free	Theological Professor
Robert Smith Paterson	1859	U.P.	Demitted 1900
William Bain	1861	Free	Retired 1895
James Samuel Laing, D.D.	1862	,,	Muswellbrook

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
James Martin	1862	Free	Deceased
Wazir Beg, M.D.	1864	,,	,,
Alexander Boddie	1864	,,	Declared no longer minister, 1807
John Reid		Established	Deceased
Robert Blain	1837	,,	,,
Robert Stewart	1838	,,	,,
Thomas Aitken, M.A.	—	,,	,,
Colin Stewart, M.A.	1838	Free	,,
William Ridley, M.A.	1850	,,	,,
Barzillai Quaife	1834	,,	,,
Robert Boag, B.A., LL.D. ...	1851	,,	,,
John Johnstone	—	,,	1868 retd. to Scotland
Alexander Waters Sinclair ...	1866	,,	Deceased
John Gibson	1866	Cong.	,,
James Niven	1866	New Heb.	Demitted 1876
John Cameron	1866	—	Demitted 1869
James Paterson, M.A.	1867	—	Retired
James Benvie	1867	Eng. Pres.	Deceased
William Thom, M.A.	1867	Free	,,
William Leishman	1867	,,	,,
William McCullagh	1867	New Heb.	Left for Tasmania 1868
Archibald Gilchrist, B.A., LL.D.	1867	N.S.W.	Deceased
Roger McKinnon	1868	,,	,,
Henry Macready	1868	Irish	,,
James Galloway	1868	Free	1869 last year on roll
Daniel Blue...	1868	N.S.W.	Demitted 1875
Samuel Humphreys	1868	Cong.	Deceased
George L. Nairn	1869	Prim. Meth.	Demitted 1878
Alexander Campbell Smith, M.A.	1869	Queensland	Left for Victoria 1870
Robert Lewers	1869	Irish	,, ,, 1873
Colin McCulloch	1869	Established	,, Qld. 1871
Arch. Neilson Mackray, M.A. ...	1869	Free	,, England 1872
Thomas Blain	1869	N.Z.	1873 last year on roll
Andrew Armstrong, M.A. ...	1869	N.S.W.	Deceased
William Moore White, LL.D. ..	1869	Irish	Left colony
William Mackenzie .. .	1869	Free	Gaol & Cem. Chaplain
John Anthony Stuart	1870	Syn. of E.A.	Left for Victoria 1880
James Stirling Muir, M.A. ...	1870	N.Z.	Demitted 1871
Robert Kerr, M.A.	1870	—	Deceased
George Grimm, M.A.	1870	Queensland	,,
Archibald Crawford	1870	Victoria	Left for Qld. 1871
John Ayling	1870	Cong.	Deceased
James Bonthorne, M.A.	1871	Eng. Pres.	,,
William J. Cuthbert	1871	N.S.W.	Retired 1897
David Galloway, B.A.	1871	Victoria	Deceased
James Falconer	1872	,,	Demitted 1876
Colin Roger Greig	1872	Syn. of E.A.	,, 1886
James Cosh, M.A., D.D.	1872	New Heb.	Deceased
James Paterson, M.A. ...	1872	—	,,
John Wilson, M.A.	1872	N.Z.	Joined Ch. of Eng.
George Balfour Goold	1872	Cong.	Deceased
Christopher John Mood	1872	N.S.W.	Left for Qld. 1887
John McLeod	1872	Syn. of E.A.	Left colony 1872
Walter Gunn	1872	Established	Deceased
James Munro Innes	1873	Free	,,
John Auld, M.A.	1874	,,	Ashfield
John R. Wardrop, M.A.	1874	Established	Deceased

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
Andrew Gardiner, M.A.	1874	U.P.	Deposed 1891
Peter Falconer Mackenzie... ..	1874	N.Z.	Deceased
Andrew Macdonald Tait ...	1874	,,	,,
James Bannatyne	1874	,,	Retired 1890
William Gardner	1874	Queensland	Retired
Arthur Ashworth Aspinall, B.A. ..	1874	N.S.W.	Principal Scots Col'ge
John Howard Archibald	1875	Victoria	Deceased
Thomas John Curtis	1875	N.S.W.	St. Luke's, Redfern
Thomas Hill, M.A.	1875	,,	Bexley
John Waugh Dymock	1875	,,	Emeritus 1894
William Robertson...	1876	Victoria	1877 last year on roll
J. D. Murray	1876	New Heb.	Moruya
Allan McDougall, M.A.	1876	,,	Engaged H.M. work
W. Hogg	1876	N.Z.	Left for Victoria
W. Thomas	1876	—	1876 last year on roll
Robert Robertson	1877	Established	Retd. Scotland 1878
Robert Collie, F.L.S.	1877	Free	Deceased
Wm. Forsyth Fraser, M.A. ..	1877	Victoria	,,
Theodore Osborne	1877	N.S.W.	Retired
Gavin Malcolm	1878	Eng. Pres.	,, from ministry 1888
A. Milne Jarvie	1878	U.P.	Deceased
John Hausman	1878	Victoria	Retired from ministry
Robert A. Steel, M.A.	1878	N.S.W.	Campbelltown
Charles Wilson Philip	1878	Wesleyan	Demitted 1884
Robert Hope Waugh, M.A. ..	1879	N.S.W.	Neutral Bay
A. C. Gillies	1879	U.S. of A.	Left for N.Z. 1881
John Miller Ross	1880	Eng. Pres.	Deceased
James T. Robertson, M.A. ..	1880	Free	Called to Vic. 1883
James Taylor Main, M.A.... ...	1880	,,	Deceased
James Paton	1880	U.P.	Retired 1903
Geo. MacInnes, M.A., B.D., D.D.	1880	Established	St. David's, Ashfield
John Clark McDonald, M.A. ...	1880	Free	Orange
John Shaw Boyd	1880	Victoria	Retired
William Bonthorn	1880	,,	Left colony 1881
Robert Kay, M.A...	1880	N.S.W.	Hurstville
Robert Jackson, M.A.	1880	,,	Lane Cove
Thomas E. Clouston, B.A., D.D.	1881	Irish	Glebe
Archibald Craig	1881	Eng. Pres.	Deceased
James Lamont, F.L.S.	1881	,,	Mosman
W. H. Gray, B.A.	1881	Canada	Retired 1885
John Evans, M.A.	1881	Welsh Pres.	Deceased
John Burgess, M.A.	1881	Free	Marrickville
Alexander Dandie, M.A.	1881	Queensland	Windsor
James Cameron, M.A.	1881	Victoria	Home Mission Agent
John Walker	1881	N.S.W.	Assembly's Commiss'r
John L. Forbes, M.A., B.D.	1882	Established	Eden
Andrew Wilson, M.A.	1882	U.P.	Deceased
George Washington Neely, B.A.	1882	Irish	,,
J. Dykes Paterson	1882	Established	,,
John Taylor	1882	Free	Kempsey
T. M. Davies	1882	Welsh	Left for Victoria 1886
David Baird	1882	Established	Eskbank
John Fowlie	1882	,,	Retd. Scotland 1885
Evan Bissett	1882	Free	Left colony
Alexander Riddel	1882	,,	Retired from ministry
John Henderson Craig, M.A. ..	1882	U.P.	Moss Vale
James Porter Dickson ..	1882	Irish	Left colony 1885
Robert Inglis, M.A. . ..	1882	U.P.	Shoalhaven

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
John Stoddart ...	1882	U.P.	Left for Qld. 1886
Thomas Nisbet, D.D.	1882	,,	,, Victoria 1890
T. Scott Millar	1882	,,	,, ,, 1885
John Joy Thorp ...	1883	Eng. Pres.	Berrigan
David Allan... ...	1883	Free	Casino
Philip Norman	1883	Welsh	Scone
Charles Naismith	1883	Free	Left for Victoria 1889
Alexander Osborne, M.A.... .	1883	,,	Retd. Scotland 1892
Robert Jackson	1883	,,	Left for N.Z. 1900
Robert Davidson	1883	,,	Retired from ministry
David Smith, M.A.	1883	,,	Berry
R. Barry Brown	1883	Established	Joined Ch. of Eng.
James Herd Terras ...	1883	Free	Upper Manning
John Alex. Rainy Brotchie, M.A.	1883	Established	Carcoar
Matthew Bell	1883	Free	Engaged H.M. work
James Goudie	1884	U.P.	Burrowa
Boswell Berry	1884	,,	Retd Scotland 1903
James Gray	1884	Eng. Cong.	Ballina
Richard Dill Macky	1884	Irish	Byron Bay
Simpson Millar, B.A.	1884	,,	Deceased
T. Gordon Molyneux, M.A., LL.B.	1884	Eng. Pres.	Retd. England 1895
Alexander McClinchie	1884	Irish	Culcairn
Adolphus Summer Cloud James ...	1884	Prim. Meth	Chalmers Ch., Sydney
W. H. Meek	1884	Free	Left colony 1891
Thomas Steele, M.A.	1884	,,	Deceased
Ewing J. Thomson .	1884	N.S.W.	Cowra
Wm Herbert Drewett ...	1884	Cong.	Hornsby
W. G. Maconochie, M.A. ..	1884	U.P.	Left for Victoria 1898
Alexander Fraser	1884	Free	Grafton
William Strachan	1884	,,	Left for Victoria 1886
J. Faulds Henderson	1884	S.A.	Deceased
John Sutherland	1885	Syn. of E.A.	Retd. Scotland 1889
John McNeil, B.A. .	1885	S.A.	Left for Victoria 1888
Samuel T. Dickinson	1885	Eng. Pres.	Deceased
W. Weatherstone	1885	,,	Left colony 1887
Richard Jennings	1885	Prim. Meth.	Engaged H.M. work
Charles Crane, B.A.	1885	N.S.W.	Taralga
Alexander Miller, M.A.	1885	U.P.	Chatswood
H. A. Hutchison, B.Sc.	1885	,,	Cootamundra
Will. S. Frackelton, M.A. ...	1885	Irish	Left for Qld. 1896
D. W. Macfie, M.A.	1885	American	Deceased
Andrew Barron, M.A.	1885	Free	Retired 1901
James Lawrie	1885	Queensland	Woonona
George Hay	1885	N.Z.	Demitted 1892
James S. Scott	1885	Established	Hunter Baillie Mem.
Thomas Fraser Fullerton	1885	,,	Retd. Scotland 1889
W. Anson Smith	1885	Queensland	Temora
John Virtue McNair	1886	Free	Left for Victoria 1886
William Scott Whittier	1886	U.S. of A.	,, Canada 1893
James Milne	1886	Cong.	,, Qld. 1899
James J. Jennings	1886	S.A.	Cobar
John McIntyre	1886	,,	Left for Qld 1895
Alexander Hardie	1886	U.P.	,, Tas. 1886
Robert Edgar	1886	,,	Retired 1905
N. E. Patterson	1886	S.A.	Deceased
James Kinghorn	1886	Free	St. Peter's, N. Sydney
William Marcus Dill Macky, D.D.	1886	Irish	Scots Church, Sydney
William M. Mackie	—	Victoria	Left for Victoria 1888

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
John Dykes	–	Victoria	Jerilderie
George W. Adam	—	,,	Demitted 1888
R. Johnston Smith... ...	–	,,	Retired 1902
James Henry	—	U.P.	Left for Victoria 1890
James J. D. Jennings	—	S A.	Deceased
William Finlay Brown ...	1887	U.P.	Parkes
John MacIntosh, M.A.	1887	Free	Left for Victoria 1890
Robert Thomson	1887	Cong	,, ,, 1896
Hugh Symington Buntine ...	1887	Syn. of E.A.	Armidale
Richard Miller, B.A.	1887	N.S.W.	Albion Park
James Galbraith Millar	1887	U.P.	Left for Victoria 1892
David William Davies	1887	Welsh	Hinton
James Wallace Dow	1887	American	Left colony 1890
George K. Stowell	1887	N.Z.	,, for N.Z. 1890
William Watt	1887	Eng. Pres.	,, ,, W.A. 1896
J. J. Foote Lumsden Fergusson, M.A.	1887	Free	Deceased
James Macandrew, M.A.	1887	U.P.	Coolamon
Richard Erwyd Davies .. .	1888	Cong.	Engaged H.M. work
H. H. Williams, B.A.	1888	Welsh	1888 last year on roll
T. W. Smythe	1888	S.A.	Left for Qld. 1898
Alexander McKinlay	1888	Free	Germanton
J. T. Thorburn, B.A.	1888	N.S.W.	Palmer St., Sydney
John Easton Browne	1888	America	Retd. Scotland 1890
Thomas Morgan	1888	Welsh	McNeil Mem. Wavly.
Robert Eadie Hutchison	1888	U.P	Gunnedah
John W. Inglis	1888	Victoria	Deceased
George Brown Greig ...	1889	Syn. of E.A.	Retd. America 1890
Matthew Kirkpatrick, B A. ..	1889	Irish	Lismore
William Robertson, M.A.... ...	1889	U.P.	Moree
James Marshall	1889	Syn. of E.A.	Pymble
Peter McQueen	1889	Queensland	Deceased
George Stewart	1889	Free	Retd. Scotland 1895
George Keith, M.A.	1889	Established	Condobolin
Francis Slade	1889	Eng Pres.	Deceased
David Bruce, D.D.	1889	N.Z.	North St. Leonards
Alexander McKenzie, B.D ...	1889	,,	1890 last year on roll
W. Groundwater Fraser	1890	Victoria	Deceased
Wm. Edward Morgan	1890	America	1891 last year on roll
John Bates Holt Hewitt	1890	,,	1890 ,, ,,
J. Dawson Edwards	1890	Cong.	Left for Qld. 1899
Charles W. Willis	1890	Prim. Meth.	Pyrmont
David Fenwick	1890	Baptist	Fullerton Mem., Syd.
Donald McLennan	1890	N.Z.	Left for Qld. 1905
David Fulton	1890	,,	Demitted 1899
John Ogilvie, M.A.	1890	Established	Retd. Scotland 1893
Andrew Mackay	1890	N.Z.	Deceased
William Fisher Craigie	1890	Eng. Pres.	Left for N. Z. 1903
James Milne, M.A....	1890	Established	,, ,, 1896
Daniel Jackson	1891	Cong.	Retired 1902
John Macaulay, M.A.	1891	S.A.	Waverley
G. S. Moorhead, B.A. . .	1891	Queensland	Left for Tas. 1895
John Colquhoun Christie	1891	Irish	,, America 1898
John Kemp Bruce .. .	1891	U.P.	Wahroonga
William Burnett, M.A., B.D. .	1891	Established	Left for Scotland 1895
Alex. Gordon Michie ..	1891	Tasmania	Deceased
James Alwyn Ewen ..	1891	Queensland	Deceased
Joseph Fulton	1891	Irish	Paddington
Thomas Davies Evans	1891	Welsh	Mudgee

Name.	Approx. date of arrival in N.S.W., or when licensed	Former Church connection.	
George Milne	1892	N.S.W.	Leichhardt
James Fletcher Briggs	1892	Wes.	Engaged H.M. work
Wm. Gould Taylor, F.L.S.	1892	,,	Deceased 1905
Charles Connor	1892	U.P.	Left for N.Z. 1893
James Adamson, M.A.	1892	,,	Declared no longer minister 1901
Robert Norman MacLean	1892	Established	Ditto
David Arthur	1892	,,	Ret'd Army Chaplain
James McKee	1892	N.Z.	Penrith
Thomas William Dunn	1892	Victoria	Deceased 1905
Donald McKay Barnet, B.A.	1892	N.S.W.	Wollongong
James C. Davidson	1893	Free	Murrurundi
John Strang	1893	Ch. of Christ	Deceased
Alexander Smith	1893	U.P.	East Maitland
Donald Fraser, M.A.	1893	Established	Declared no longer minister 1896
John Paterson	1893	Free	Parramatta
Andrew Mitchell, M.A.	1893	Victoria	Deceased
James White	1893	U.S. of A.	Left N.S.W. 1905
James Groundwater	1893	Victoria	Left in 1896
James Hendry, M.A.	1894	Free	Coonabarabran
James Cosh, Junr., B.A., B.D.	1894	N.S.W.	Drummoyne
John Edwards, B.A.	1894	,,	Balmain West
John Ferguson	1894	N.Z.	St. Stephen's, Sydney
Archibald P. Cameron, B.A.	1895	N.S.W.	Glen Innes
John Downey, M.A., B.D.	1895	Established	Left for Victoria 1902
William Dunlop Barrie	1895	Queensland	Returned Qld. 1896
Charles Bell	1895	Victoria	Wagga Wagga
Joseph Abraham Ralph Perkins, B.A.	1895	N.S.W.	Woodburn
Charles Alfred White, B.A.	1895	,,	Stanmore
John Anderson Gardiner, B.A.	1895	N.Z.	Manly
Wm. Addison Smyth Anderson, B.A.	1896	N.S.W.	Bowenfels
William Walter Watts	1896	Cong.	Young-Bland
William Michael Smith, M.A.	1896	Eng. Pres.	Engaged H.M. work
Alexander Thain Anderson, M.A.	1896	Free	Hamilton
Alexander Mitchell Gauld	1897	Queensland	Goulburn
James Crookston	1897	,,	Left for Victoria 1902
William Tassie	1897	South Aus.	Lower Manning
George Davidson Buchanan, B.A.	1897	America	Deposed 1900
Hugh Stewart Anderson, M.A.	1897	Free	Tumut
William Knibbs Duthie, M.A.	1897	U.P.	Left for India 1898
James Carson	1897	Queensland	Botany
Alexander J. Doig, B.A.	1897	N.S.W.	Gulgong
George Acheson Gordon, B.A.	1897	,,	Richmond
Adam Stuart McCook, B.A.	1897	,,	West Maitland
George Paul	1897	,,	Forbes
William Powell	1897	,,	Engaged H.M. work
Alexander McLennan	1898	N.Z.	Translated Vic. 1901
William Waters Craig, M.A.	1898	Tasmania	Engaged H.M. work
William Wilson Boyle	1898	West Aus.	Left for Qld. 1900
James Hay Lawrie	1898	New Heb.	Picton
Robert Moorhead Legate	1898	Queensland	Invere'l
John Young Wai	1898	N.S.W.	Chinese Ch., Sydney
William Henry Ash	1899	N.Z.	North St. Leonards
William Deans, B.A.	1899	Irish	Retd. to Ireland 1902
Robert Welsh	1899	N.Z.	,, ,, 1905
Charles Henry Talbot	1899	Tasmania	Randwick
Robert Scott West	1899	N.Z.	Burwood

Name.	Approx. date of arrival in N.S.W., or when licensed	Former church connection.	
Thomas Scott Neil	1899	Free	Maclean
Robert Winchester Jackson ..	1899	—	Left for N.Z. 1900
John Fender Blair	1899	U.P.	Balmain
James Steele	1900	N S.W.	Lindfield
John Hay Goodlet Auld, B.A. ..	1900	,	Bombala
Samuel Glasgow Crawford, M.A.	1900	Queensland	Blayney
William Rose Milne	1900	South Aust.	Broken Hill
William Henry Marshall	1900	N S.W.	Warialda
Charles Hardie Hain	1900	,,	Grenfell
John Griffiths	1901	N.Z.	Left for Tas. 1902
Robert Christie Sands	1901	U.P.	,, ,, 1905
Joseph McDowell	1901	Queensland	Wellington
James Beith Wilson, B.A.... ..	1901	South Aust.	Tweed River
George Montgomery Torbett, M.A.	1901	United Free	Port Macquarie
William Beck	1901	Queensland	Left for Tas. 1905
George Chalmers	1902	N.S.W.	Engaged H. M. work
Wilfred J. Holt, M.A. ...	1902	,,	St. Mary's
Robert Cordiner, M.A.	1902	United Free	Middle Clarence
James Leask, M.A.	1902	,,	Left the Church 1905
Hugh Wilson	1902	Established	Granville
John Dunlop Landels	1902	New Heb.	Junee
J. Robertson Mooney	1902	Irish	Ret. Gt. Britain 1902
Thos. Simpson Crawford, M.A. ..	1902	N.S.W.	St. Phillip's Newcastle
James Love	1902	,,	Walcha
E. N. Merrington, M.A., Ph.D....	1902	,,	Engaged H.M. work
William George Sharpe, B.A. ...	1902	,,	Trangie-Narromine
James Barr	1902	Queensland	Translated Tas. 1905
Robert Evans Davies, B.A. ...	1903	Welsh	Petersham
John Scott	1903	United Free	Left for Tas. 1905
John Vance	1903	Victoria	,, Qld. 1903
Robert James Wallace	1903	Queensland	Newtown
Moses Henry, M.A.	1903	Irish	Clunes
James Keith Miller...	1903	N.S.W.	Kogarah
John Campbell White McNeill, M.A.	1903	United Free	Dubbo
John Duncan Brown	1903	,,	S. Andrew's, N'castle
John Muir	1903	,,	Bega
F. W. Graham	1903	,,	Left for U.K. 1903
Ronald George Macintyre, M.A., B.D.	1903	..	Woollahra
Frederick Stubbs	1903	N.Z.	Retd. to N.Z. 1903
William Henderson Bradley ..	1903	Cong.	Narandera
James Buchan Rentoul	1903	N.S.W.	Tamworth
A. McWatt Allan	1903	Queensland	Corowa
John James Gilmore, B.A. .	1904	West Aust.	Mittagong-Bowral
Alexander Clark	1904	Queensland	Bathurst
James Spittal	1904	Victoria	Returned to Victoria
Frederick William Gresham	1904	N.S.W.	Tenterfield
Ernest Sydney Henderson... .	1904	,,	Engaged H.M. work
William Henry McCook, B.A.	1904	,,	Warren
John Henry Montieth Nolan, M.A.	1904	,,	Gulargambone
William Carlyle Moulton	1904	West Aust.	Urana
John Hunter McGoun	1905	India	Engaged H.M. work
Robert Alexander Redmond, B.A.	1905	Irish	Leura & Went'th Falls
Peter Archibald Smith	1905	N.S.W.	Gospel Car
David Morgan Benjamin . ..	1905	Welsh	Dungog
John Henry Beynon .. .	1905	Welsh	Engaged H.M. work
James Jackson	1905	Victoria	Albury
Percy Hope, B.A.	1905	N.S.W.	Engaged H.M. work
George Logan, B.A. ..	1905	,,	,, ,,

APPENDIX IV.

FIRST GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH OF NEW SOUTH WALES,

SHEWING CHURCHES AND MINISTERS ENTERING INTO THE UNION OF 1865.

SYNOD OF AUSTRALIA.

MINISTERS.	CHARGES.	ELDERS.
PRESBYTERY OF SYDNEY.		
George McFie	Portland Head & Pitt Town	J. Bligh Johnston
James Fullerton, LL.D.	Pitt Street South	Wm. McClelland
Cunningham Atchison	North Shore	James Reid
James Milne, M.A.	Paddington	Joseph Wiley
William Mitchell	Wollongong	—
William McKee	Campbelltown	Hon. John Kidd
John Dougall	St. Andrew's, Sydney	Hon. John Macfarlane
John McGibbon, LL.D.	Woolloomooloo	Patrick McCann
David Moore, B.A.	Windsor	—
Edward Holland	Port Macquarie	—
—	Parramatta	James Houison
PRESBYTERY OF MAITLAND.		
William Purves, M.A.	East Maitland	James Douglass, M.D.
James Smith White, LL.D.	Singleton	—
James Coutts, M.A.	Newcastle	Robert Turton
Thomas Stirton, D.D.	Paterson and Dungog	—
Thomas Craig	Tamworth	—
Duncan Ross	Muswellbrook	—
Thomas Johnston, D.D.	Armidale and Walcha	—
PRESBYTERY OF BATHURST.		
James B. Laughton, B.A.	Bathurst	Robert Anderson
Alexander McEwen	Mudgee	—
James Adam, M.A.	Carcoar and Orange	Wm. Thos. Wappit

MINISTERS.	CHARGES.	ELDERS.
PRESBYTERY OF GOULBURN.		
William Ross, M.A.	Goulburn	Rev. Robert Blain
William Baker	Cooma	—
William Ross, M.A.	Wentworth	—
MINISTERS WITHOUT CHARGES.		
John Reid	Sydney	Robert Stewart — Sydney
Robert Blain	Sydney	Thomas Aitken — Licentiate, Sydney

GENERAL SYNOD OF THE PRESBYTERIAN CHURCH OF N.S.W.

MINISTERS.	CHARGES.	ELDERS.
PRESBYTERY OF SYDNEY.		
John Dunmore Lang, D.D.	Scots Church, Sydney	George Brown
Archibald C. Geikie, LL.D.	Bowenfels	Thomas Brown
Robert Steel, M.A., Ph.D.	Macquarie Street, Sydney	James Grierson
Thomas Acheson Gordon	Balmain	Nicol D. Stenhouse
James Cameron, M.A.	Richmond	George Bowman, M.L.A.
John Thom, M.A.	Dubbo	—
Robert Smith Paterson	Pyrmont	James Boyle
Wazir Beg, M.D.	Chalmers Church, Sydney	James Kay
PRESBYTERY OF MAITLAND.		
William Dron	Manning River	—
William Chaucer	Lower Hunter	—
Archibald Cameron	Wellingrove	—
Adam Gordon	Singleton	Rev. Wm. Ridley, B.A.
William Bain	Newcastle	John Sheddon Adam
James Samuel Laing, D.D.	Aberdeen and Scone	—
PRESBYTERY OF ILLAWARRA.		
William Grant, M.A.	Shoalhaven	William Thorburn
Patrick Fitzgerald	Moruya	Rev. Barzillai Quaife
John Kinross, B.A.	Kiama	David Lindsay Waugh
James Martin	Queanbeyan	Rev. Robt. Boag, LL.D.
Alexander Boddie	Twofold Bay	—
	Shellharbour	William Moles
MINISTERS WITHOUT CHARGES		
Colin Stewart, M.A.	William Ridley, B.A.	Barzillai Quaife
Robert Boag, LL.D.	John Johnston	Daniel Blue
CATECHIST.		
Hugh Hossack		

UNION PRESBYTERIAN CHURCH.

MINISTER - - - Adam Thomson, Phillip Street, Sydney.
ELDER - - - William King.

APPENDIX V.

LIST OF STUDENTS FOR THE MINISTRY

BROUGHT OUT IN THE SHIP *Clifton* WHICH LEFT GRAVESEND IN OCTOBER, 1849, AND REACHED SYDNEY IN THE END OF JANUARY, 1850.

		Age.	Whence.
1.*	Mr. J. Antrobus	23	... Bolton, Lancashire.
2.	,, D. Blair	29	... Southampton.
3.*	,, Betts	22	... Halstead, Essex.
4.*	,, Brown	23	... Bedminster, Dorset.
5.†	,, Carey	20	... London. (Died 25th Sept., 1852.)
6.	,, J. T. Carter	30	... London.
7.	,, Fillingham	21	... York.
8.	,, P. Fitzgerald	26	... Musselburgh, N.B.
9.	,, F. Goethe	22	... Brussels.
10.	,, Henderson	22	... Kirkcaldy, N.B.
11.*	,, Hooker	23	... Tiverton, Devonshire.
12.*	,, Jervis	19	... Exeter.
13.†‡	,, J. H. Knibbs	21	... Bridgenorth, Shropshire.
14.	,, Knox	22	... Greenlaw, Berwickshire, N.B.
15.*	,, Langley	20	... Bridgenorth, Shropshire.
16.	,, Lorenzo Lodge	27	... London.
17.	,, J. McGibbon	21	... Edinburgh, N.B.
18.*	,, Reeve	24	... Ryde, Isle of Wight.
19.	,, W. Robb	23	... Edinburgh, N.B.
20.	,, Tinning	25	... Carlisle.
21.*	,, Williams	23	... London.
22.	,, Whitehead	23	... London.

Joined the Band on board: Mr. William Ridley, B.A., born Essex.

Joined in Sydney: Mr. Daniel Henry, 23, born Tahiti; also Mr. Pidgeon, from Northumberland, last place Geelong.

Those marked * left the College and did not go on to the ministry.

† A near relation of the great Baptist Missionary.

‡ Father of Acting-Professor G. H. Knibbs, of Sydney University.

In a letter enclosing the above list, the Rev. Patrick Fitzgerald says:—"The Theological Tutors were: Rev. Dr. Lang, Revs. Barzillai Quaife, Wm. Ridley, M.A., and F. Goethe. Those who knew them will say that they were all competent men. At the period of our leaving Britain, the Evangelical Alliance bulked largely before the minds of many of God's people, anxious for intended union of believers; and Dr. Lang, by letters in a leading religious paper of the time (the *British Banner*) drew the attention of the religious world to the spiritual necessities of Australia, and propounded the idea of forming a branch of the Alliance in New South Wales. Dr Lang held out grand prospects of success to all inclined to carry out the scheme. Thus were drawn together the band of young men in the list. Needless for me to say that, from want of funds and absence of cohesion, the object was not attained as fully as we were led to hope. Still, some completed their studies and went forward to the ministry, and others did good work in the Churches, though not reaching their desire for ordination."

APPENDIX VI.

ROLL OF MINISTERS

WHO HAVE LABOURED IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA SINCE THE UNION IN 1865.

Rev. William McIntyre, M.A., Sydney
,, Allan McIntyre, Tinonee
,, James McCulloch, East Maitland
,, Alexander McIntyre, The Clarence
,, D. K. McIntyre, Tinonee
,, George Sutherland, D.D., Sydney
,, William S. Donald, M.A., Clarence Town
,, Duncan McInnes, Maclean
,, Isaac Mackay, Grafton
,, John McLeod, Grafton
,, *John Anthony Stewart, North Sydney
,, Samuel P. Stewart, Tinonee
,, John Davis, The Hastings
,, Peter MacPherson, M.A., East Maitland
Rev. Hugh Livingstone, Lismore
,, *Colin R. Greig
,, John S. MacPherson, East Maitland
,, John Arnot Nicol, Aberdeen
,, †William Archibald, Newtown
,, *James Marshall. Wellington
,, *George B. Greig
,, *J. L. McSkimming, Singleton
,, *Hugh S. Buntine, Boggabri
,, †John Finlayson, Brushgrove
,, †William Grant, Brushgrove and Aberdeen
,, †W. N. Wilson, Raymond Terrace
,, †Walter Scott, Brushgrove
,, †William McDonald, Sydney

**Joined the Presbyterian Church of New South Wales.*

†*Still in the service of the Presbyterian Church of Eastern Australia.*

APPENDIX VII.

ALLAN AND RICHARD CUNNINGHAM.

It is not generally known that Allan Cunningham, the Botanist and Explorer, and his brother, Richard Cunningham, Government Botanist of this State, were members of the Presbyterian Church of New South Wales. Yet such was the case. They were connected with St. Andrew's congregation, Sydney, in the early days, and we give herewith copies of the Tablets which may be seen on the walls of St. Andrew's Church and are of historical value.

> Allan Cunningham, F.L.S., M.R.G.S., associated, in the pursuit of Botanical discovery, with Oxley, in exploring the interior of New Holland, with King, in four times circumnavigating its coasts, and by subsequent personal research, having more fully developed the geography and flora of the Northern Districts of this Colony and of Norfolk Island and New Zealand, he has left enduring monuments of devotion to the cause of science, and of eminence in those branches which he most assiduously cultivated. Frank, unaffected, firm in principle with warm feelings tempered by a most kind and benevolent heart, deservedly loved by his friends, some of them in the foremost rank of Science in England, France and Germany. He died in unrepining submission to the will of God, and in a calm dependence on the merits of his adorable Redeemer, 27 June, 1839, aged 48.
>
> Richard Cunningham, Government Botanist of the Colony. Attached to an Explorative Expedition into the Interior under the command of Major Mitchell, Surveyor-General; wandered, in his enthusiasm for Botanical investigation, from his companions, and losing himself in the desert country on the Bogan River, fell into the hands of one of the native tribes, by whom he was unfortunately killed, about the 25th of April, 1835, in the forty-second year of his age. This tablet is erected as a lasting and affectionate tribute to his memory by Allan, his only brother.

We may also here state that Hamilton Hume, the celebrated Australian Explorer, was also a Presbyterian, from the North of Ireland, who had several near relations in the Presbyterian ministry.

APPENDIX VIII.

NEW SOUTH WALES
PRESBYTERIAN GENERAL ASSEMBLY, 1888.

TWENTY-THIRD SESSION.

(Beginning at Top of the Page and Reading from Left to Right).

FIRST ROW.—Revs H. S. Buntine, P. Norman, R. Jennings, J. Kinghorn, W. Grant, M.A., D.D., David Baird, John Wilson, M.A., D. Moore, B.A., A. A. Aspinall, B.A., Messrs. Herbert J. Lamb, John W. Scott, Revs. R. Inglis, M.A., A. Hardie.

SECOND ROW.—Revs. C. Naismith, R. S. Paterson, D. W. Macfie, M.A., A. Armstrong, M.A., John Walker, G. Grimm, M.A., R. Collie, F.L.S., J. Faulds Henderson, S. T. Dickinson, R. Jackson, Robert Thomson, R. Edgar.

THIRD ROW.—Rev. J. Paton, Mr. Francis Kemp, Revs. J. J. F. L. Ferguson, M.A., W. M. Dill Macky, Mr. Neil Livingstone, Revs. James Cosh, M.A., Robert Steel, Ph.D., D.D., Roger Mackinnon, G. MacInnes, M.A., B.D., Thomas Stirton, W. S. Frackelton, M.A., D. Allan, J. Dykes.

FOURTH ROW.—Revs. J. H. Archibald, J. Galbraith Millar, N. E. Patterson, J. Bannatyne, P. F. Mackenzie, W. F. Frazer, M.A., Messrs. Andrew Brown, J.P., John Ross, J.P., Revs A. C. Geikie, D.D., LL.D., William Bain.

FIFTH ROW.—Revs. A. Gardner, M.A., W. J. Cuthbert, J. Joy Thorp, J. Kinross, D.D. (Principal of St. Andrew's College), Messrs. J. Hay Goodlet, Wm. Neill, J. A. Aitken (Law Agent), Alex. Dean, Revs. J. Lamont, F.L.S., J. J. Jennings.

CENTRE.—The Right Rev. John Auld, M.A. (Moderator).

SIXTH ROW.—Revs. J. D. Murray, W. Gardner, Boswell Berry, M.A., John McIntosh, M.A., W. Anson Smith, J. Samuel Laing (Clerk of Assembly), James Cameron, M.A., D.D., John Miller Ross (General Agent), Patrick Fitzgerald, A. Barron, M.A, James Henry, J. T. Main, M.A., A. M. Tait.

SEVENTH ROW.—Revs. T. Hill, M.A., E. J. Thomson, J. Copeland (Editor of *Presbyterian*), R. H. Waugh, M.A., John McNeil, B.A., Henry Macready, R. Jackson, M.A., J. Burgess, M.A., Thomas Nisbet, Alex. Osborne, M.A., W. G. Maconochie, M.A., T. G. Molyneux, M.A., LL.B., T. A. Gerdon, A. Miller, M.A.

EIGHTH ROW.—Mr. J. D. Rutherford, Rev. J. Ayling, Mr. John Clubb, Rev. James Goudie, Messrs. W. Duncan, Alex. McPherson, W. Wood (Church Offices), James Anderson, Junr., Revs. D. Smith, M.A., E. Holland, James Adam, M.A., R. A. Steele, M.A., John McIntyre.

NINTH ROW.—Revs. Archibald Cameron, T. Steele, M.A., R. Kay, M.A., Andrew Wilson, M.A., Mr. C. J. Christie, Rev. T. E. Clouston, B.A., Messrs. James Anderson, Senr., David McConaghy (St. Stephens), John Candlish, D. McAlpine.

(*For Group, see Plate 37, Page 144*).

APPENDIX IX.

THE GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

THE QUEEN'S DIAMOND JUBILEE YEAR, 1897.

(Beginning at Top of the Page and Reading from Left to Right).

FIRST ROW.—Messrs. F. Bricknell, Matthew McCulla, Peter Kershler (Campbelltown), George Ross (Denman), Alex. Gillon (Minmi), Robert Dunn (Wagga Wagga), John Fraser (Albion Park), Duncan McRae, J. H. Balfour (Culcairn), John Morris (Dubbo), W. H. Paterson, James Steele, A. R. Bowie, Donald McTavish (Shoalhaven), Daniel Sneddon (Wallsend), and Edward Killen (Cowra).

SECOND ROW.—Messrs. S. T. Marchant, James Rowe (Liverpool), H. C. Cook, A. L. Munn (Eden), Thomas Crawford (Walcha), J. Boxsell (Cootamundra), Robert McCook (St. Mary's), John McCallum (Goulburn), J. Marden, M.A., LL.D., Rev. A. A. Aspinall, B.A., Messrs. A. W. Thompson (Yass), J. B. Brown (Granville), W. Affleck, M.L.A. (Queanbeyan), James Simmons (Bathurst), R. E. Blanchard, J. E. Moffatt, J. K. Morice, and Rev. S T. Dickenson.

THIRD ROW.—Mr. J. Mars, Revs. J. Gray, J. Strang, J. Paton, T. J. Curtis, T. W. Dunn, J. Paterson, H. Macready, A. M. Tait, R. S. Paterson, T. A. Gordon, A. Miller, M.A., R. E. Davies, W. F. Craigie, D. Allan, J. J. Jennings, J. Laurie, and H. S. Buntine.

FOURTH ROW.—Revs. A. P. Cameron, B.A., C. A. White, B.A., A. Smith, R. Edgar, J. Marshall. Messrs. John Candish, Thomas Littlejohn, Revs. R. McKinnon, J. Cosh, M.A., D.D., T. E. Clouston, B.A., W. Bain, Messrs. Alex Dean, Walter Henderson, Revs. M. Kirkpatrick, B.A., J. L. Forbes, M.A., B.D., Alex. McClinchie, Alex. Fraser, and J. Downey, M.A., B.D.

FIFTH ROW.—Revs. C. Bell, J. Edwards, B.A., D. M. Barnett, B.A., R. Miller, B.A., T. Hill, M.A., Messrs. John S. Dunlop, John Kirkland, Revs. A. C. Geikie, D.D., LL.D., Dr. Kinross, Messrs. John Cameron, Alex. Martin, Revs. J. C. McDonald, M.A., E. J. Thompson, A. Dandie, W. Gould-Taylor, F.L.S., and J. Hendry, M A.

CENTRE.—The Right Rev. David Bruce, D.D. (Moderator).

SIXTH ROW.—Revs. W. J. Cuthbert, D. Jackson, J. Cosh, Junr., B.A., B.D., R. Jackson, M.A., G. Keith, M.A., Messrs. W. G. Crane, J. T. Walker, Revs. G. MacInnes, M.A., B.D., J. Auld, M.A., Messrs. J. H. Goodlet, Peter Reid, Revs. J. Macaulay, M.A., J. T. Main, M.A., Philip Norman, J. Taylor, and J. Goudie.

SEVENTH ROW.—Mr. John Murray, Revs. David Fulton, J. A. R. Perkins, B.A. R. H. Waugh, M.A., J. T. Thorburn, B.A., G. D. Buchanan, B.A., J. A. Gardiner, B.A., J. Lamont, F.L.S., J. S. Laing, D.D., J. Cameron, D.D., P. F. McKenzie, John Walker, W. G. Maconochie, M A., J. Kinghorn, A. Armstrong, M.A., T. D. Evans, Boswell Berry, M.A., and J. Macandrew, M.A.

EIGHTH ROW.—Mr. Mungo Scott, Revs. J. F. Briggs, J. J. F. L. Ferguson, M.A., A. Barron, M.A., J. K. Bruce, D. Moore, B.A., W. M. Dill Macky, John Ferguson, Messrs J. Garland, M.A, LL.B. (Procurator), J. A. Aitken (Law Agent), Revs. J. Burgess, M.A., J. Alwyn Ewen, D. Smith, M.A., W. Anson Smith, Andrew Mackay, J. D. Edwards, J. McKee, and Joseph Copeland.

NINTH ROW.—Messrs. Robert Miller, David Steele, Wm. Webster, R. A. Riddell, A. J. S. Gilchrist, J. N. Hutton, James Barrie (Lismore), John Ross (Germanton), W. Wood (Financial Secretary), A. McPherson, Hon. A. T. Kerr, M.L.C. (Orange), Messrs. W. Taylor, P. D. McCormick, Capt. R. Craig, Messrs. David Elphinstone, Robert Parkhill, R. Jack, and R. F. Williamson.

(For Group, see Plate 48, Page 176).

APPENDIX X.

THE FIRST GENERAL ASSEMBLY, 1901,

OF THE

PRESBYTERIAN CHURCHES OF AUSTRALIA & TASMANIA

1. Rev. J. Beattie, Victoria. 2. Rev. G. B. Murphy, Victoria. 3. Rev. J. Kemp Bruce, N.S.W. 4. Mr. William Wood, J.P. (Financial Sec., N.S.W.). 5. Rev. John Fergason, N.S.W. 6. Rev. David Moore, N.S.W. 7. Mr. John Garland, M.A., LL.B. (Procurator), N.S.W. 8. Mr. W. Affleck, M.L.A., N.S.W. 9. Rev Dr. Kinross (Principal St. Andrew's College), N.S W. 10. Rev. J. F. Macrae, Victoria. 11 Dr. John Hay, N.S.W. 12. Mr. W. G. Crane, J.P., N.S.W. 13. Rev. James Carson, N.S.W. 14. Mr. S. J. Stuckey, S.A. 15. Mr. J. King, Victoria. 16. Dr. John Marden (Principal Ladies' College), N.S.W. 17. Rev. Dr. Scott, Tasmania. 18. Rev. Thomas Tait, Victoria. 19. Rev. John Walker, N.S.W. 20. Rev. J. T. Main, N.S.W. 21. Rev. J. Anderson Gardiner, N.S.W. 22. Rev. W. C. Wallace, Victoria. 23. Rev. J. Macaulay, N.S.W. 24. Rev. Dr. Dill-Macky, N.S.W. 25. Rev. Henry Jones, Tasmania. 26. Rev. John Burgess, N.S.W. 27. Rev. Peter Robertson, Queensland. 28. Rev. Dr. J. S. Laing, N.S.W. (Senior Clerk of Assembly). 29 Rev Dr. G. MacInnes, N.S.W. 30 Rev. Dr. Bruce, N.S.W. 31. Rev. James Gibson, Victoria. 32. Rev. A. C. Sutherland, S.A. 33. Rev. Roger McKinnon, N.S.W. 34. Dr. D. M. Paton, Victoria. 35. Rev. J. Darroch, Victoria. 36. Mr. John Candlish, N.S.W. 37. Rev. W. Clarke, Queensland. 38. Rev. J. Lundie, Queensland. 39. Rev. G. H. Balfour, Victoria. 40. Mr. J. S. Key, Elder, Victoria. 41. Rev. R E. Hutchison, N.S.W. 42. Rev. J. B. Ronald, M.P., Victoria. 43. Mr. J. C. Kyrie, J.P., N.S.W. 44. Rev. J. H. Craig, N.S.W. 46. Rev. D. McKenzie, Victoria. 47. Rev. Alex Yule, Victoria. 48. Right Rev. G. Davidson (Moderator), S.A. Church. 49. Right Rev. D. Matthew (Moderator), Church of Tasmania. 50. Right Rev. Dr. Cameron (Moderator), N.S.W. 51. Rev. Professor M. McDonald, Victoria. 52. Rev. Dr. T. Whitelaw, U.F. Church, Scotland. 53. Right Rev. Dr. Meiklejohn (Moderator Presbyterian Church of Australia), Victoria. 54. Very Rev. Dr. T. Marshall (Church of Scotland). 55. Right Rev. George Tait (Moderator), Church of Victoria. 56. Right Rev. Dr. Hay (Moderator), Queensland Church. 57. Right Rev. R. Hanlin (Moderator), W.A. Church. 58. Rev. J. C. McDonald, N.S.W. 59 Rev. James Lamont, N.S.W. 60. Mr. James H. Balfour, N.S.W. 61. Rev. John Dykes, N.S.W. 62. Mr P. D. McCormick (Precentor), N.S.W. 63. Rev. W. H. Ash, N.S.W. 64. Mr. John Kirkland, N.S.W. 65. Mr. James Hannah, Victoria. 66. Rev. J. G. Mather, S.A. 67. Mr. D. A. Greenlees, N.S.W. 68. Mr. J. K. Fleming (Law Agent), S.A. 69. Rev. J. D. Murray, N.S.W. 71. Rev. Dr. Clouston, N.S.W. 72. Rev. Donald Ross, N.S.W. 73. Mr. Joseph Knox, N.S.W. 74. Mr. John Wyler, Elder, S.A. 75. Rev. Richard Kerr, Queensland. 76. Rev. R. Murray, Victoria. 77. Mr. James Barrie, N.S.W. 78. Rev. A. P. Cameron, N.S W. 79 Mr. J. C. Cochrane, Elder, Victoria. 80. Rev. A. Stewart, Victoria. 81. Rev. J. Mathew, Victoria. 82. Rev. W. D. Fairbairn, Victoria. 83. Hon. James Balfour, M.L.C., Victoria. 84. Rev. S. Fraser, Victoria. 85. Rev. W. R. Rock, Victoria. 86. Mr. Paterson, Queensland. 87. Rev. D. Fenwick, N.S.W. 88. Rev James McKee, N.S.W. 89. Mr. William Taylor, N.S.W. 90 Rev. W. W. Watts N.S.W. 91. Mr. John Sproule, N.S.W. 92 Rev. C. A. White, N.S.W. 93. Mr. A. Turnbull, Victoria. 94. Rev. Alex. Miller, N.S.W. 95. Mr. J. Donald, N.S W. 96. Mr. Robert Gillespie, Victoria. 97. Rev. J. H. Terras, N.S.W. 98. Rev. John Auld, N.S.W. 99. Mr. A. Mercer, Elder, South Brisbane. 100. Rev. Charles Crane, N.S.W. 101. Dr. Walker Smith, N.S.W. 102. Rev. T. D Robertson, Victoria. 105. Rev. T. R. Cairns, Victoria. 106 Rev. A. Hardie, Victoria. 107. Rev. W. M. M. Alexander, Victoria. 108. Rev. A. Wilson, Queensland. 109. Mr. J. De Conlay, Queensland. 110. Mr. J Wright, Tasmania 111. Rev. C. Cameron, Victoria. 112. Rev. J. Jackson, Victoria. 113. Rev. J. H. Lawrie, N.S.W. 114. Rev. J. Crookston, N.S.W. 115. Mr. A. Byers, Victoria. 116. Mr. J. B. Brown, N.S.W.

117. Rev. D. M. Barnet, N.S.W. 118. Dr. T. Storie Dixson, N.S.W. 119. Rev. Donald McLennan, N.S.W. 120. Rev. James Paton, N.S.W. 121. Mr. David Steele, N.S.W. 123. Rev. A. C. Smith, Victoria. 124. Mr. David Walker, N.S.W. 125. Rev. J. F. Blair, N.S.W. 126. Rev. J. Fulton, N.S.W. 127. Rev. J. H. Shallberg, Victoria. 128. Rev. F. Robinson, Victoria. 129. Rev. W. J. Gillespie, Victoria. 130. Mr. James Kidd, Victoria. 131. Mr. A. Ballantine, Victoria. 132. Rev. B. Berry, N.S.W. 133. Mr. J. McKinnon, Victoria. 134. Rev. H. J. Lambert, Wallaroo, S.A. 135. Rev. E. J. Thomson, N.S.W. 136. Mr. T. Kennedy, S.A. 138. Mr. John Ross, N.S.W. 139. Rev. John Paterson, N.S.W. 140. Rev. J. Garde, Victoria. 141. Rev. W. C. Radcliffe, Queensland. 142. Rev. R. Scott West, N.S.W. 143. Mr. W. Rain, Elder, Victoria. 144. Rev. M. Kirkpatrick, N.S.W. 145. Rev. J. M. Smith, Victoria. 146. Rev. James Adam, N.S.W. 147. Rev. W. F. Craigie, N.S.W. 148. Mr. W. Warrick, Elder, Victoria, 149. Rev. W. J. Murray, Victoria. 150. Hon. William Anderson, M.L.C., Victoria. 151. Rev. A. Skene, Victoria. 152 Mr. P. H. Speedie, Victoria. 153. Mr. Harry Hopkins, Victoria. 154. Rev. D. A. Cameron, Victoria. 155. Rev. James Steele, N.S.W. 156. Rev. A. McDonald, Victoria. 157. Mr. W. G. Sharpe, N.S.W. 158. Rev. James Cosh, N.S.W. 159. Mr. James McCredie, N.S.W. 160. Mr. R. S. Mills, Elder, Surrey Hills Victoria. 161. Mr. J. N. Campbell, Victoria. 162. Rev. D. Macrae Stewart, Victoria. 163. Rev. J. G. Millar, Tasmania. 164. Rev. A. McKinlay, N.S.W. 165. Rev. J. Thomson, Victoria. 166. Rev. Robert Steel, N.S.W. 167. Rev. James Hendry, S.A. 168. Rev. C. H. Talbot, N.S.W. 169 Mr. A. Martin, J.P., N.S.W. 170. Rev. John Strang, N.S.W. 171. Mr. T. Kennedy, Elder, Allora, Queensland. 172. Rev. Richard Miller, N.S.W. 173. Rev. James Goudie, N.S.W. 174. Mr. Geo. Davidson, Elder, Warnambool, Victoria. 175. Rev. A. J. Doig, N.S.W. 176. Rev. W. A. S. Anderson, N.S.W. 177. Rev. A. F. M. Robb, Victoria (not in picture). 178. Rev. T. Nisbet, Queensland (not in picture). 179. Rev. R. H. Waugh, N.S.W. 180. Rev. J. S. Buntine, Tasmania (not in picture). 181. Mr. J. Love, N.S.W. 182. Mr. E. N. Merrington, N.S.W. 183. Mr. H. H. Kemp, Victoria. 184. Mr. G. Chalmers, N.S.W.

(*For Group, see Plate 57, Page 192*).

APPENDIX XI.

PRESBYTERIANISM IN ITS WORLD-WIDE EXTENT.

Countries.	Ministers.	Congregations.	Communicants.
European Continent ...	5,527	4,284	533,934
United Kingdom	4,783	5,768	1,394 476
Asia	76	210	10,018
Africa	205	196	130.786
America	11,906	13,379	1,561,640
Australia	384	1,223	32,427
New Zealand	153	483	18,622
Western Islands	43	58	9,777
	23,077	25,601	3,691,680
Foreign Mission Churches...	(not given)	—	55,000
German Reformed Churches	,,	—	100,000
Diaspora	,,	—	10,000
			3,856,680

The number of adherents would be about *five times* the number of communicants. The above figures are taken from Report of Committee on Statistics of the recent General Presbyterian Council. From the difficulty of obtaining statistics, we may safely infer that the numbers given are considerably under the actual totals.

APPENDIX XII.

CENTENARY THANKSGIVING FUND.

CONGREGATIONAL STATISTICS TO 6TH DECEMBER, 1905.

Cash Received	49,721 5 6
Promises (not yet paid)	£16,956 16 5
Grand Total ...	£66,678 1 11

No. of Subscribers, 10,100.

	Number of Subscribers.	Amounts promised to date.
Albury	167	£809 18 3
Albion Park	116 .	253 3 0
Do. (Mr. John Russell) ...	...	500 0 0
Armidale	258 .. .	1,799 1 4
Do. (Mr. Adam Park) ...	...	525 0 0
Ashfield (Liverpool-road)	76 ...	755 19 0
Ashfield (St. David's) ...	26	145 0 6
Ballina	151 ...	448 12 6
Balmain (Campbell-street)	81 .. .	310 10 0
Balmain (St. Paul's)... ...	27 ...	124 4 0
Bathurst	103 .	671 17 0
Bega	111 ...	426 11 6
Bellinger—Orara	95	217 13 0
Berrigan-Finley	54	584 8 6
Berry	74	331 6 6

	Number of Subscribers.	Amounts promised to date.
Bexley	7	62 6 0
Bingara-Warialda	91	852 18 0
Blayney	50	154 12 6
Bombala	138	760 5 0
Botany	51	120 15 6
Bourke	26	119 5 0
Bowenfels	33	87 3 0
Braidwood	8	43 11 6
Broken Hill	121	464 14 6
Burrowa-Binalong	23	164 12 0
Burwood	83	1,127 6 6
Byron Bay	74	242 2 0
Chalmers Church	61	269 10 0
Carcoar	87	264 17 0
Cessnock	27	316 1 6
Chatswood	19	76 1 0
Chinese Church	54	201 1 6
Clunes	84	183 13 0
Cobar-Nymagee	74	277 12 0
Cooma	38	313 11 6
Do. (Mr. J. C. Ryrie)	1	525 0 0
Coonabarabran	53	1 500 18 6
Cootamundra	37	209 8 6
Corowa	149	771 12 0
Cowra	128	669 12 6
Culcairn	103	589 15 6
Drummoyne	47	286 6 0
Dubbo	278	1,909 11 6
Dungog	92	671 10 6
Ebenezer and Pitt Town	45	154 2 0
Eden	75	199 19 6
Eskbank	82	243 5 6
Germanton	87	557 4 0
Do. (Messrs. Ross Bros.)	5	2,000 0 0
Gladesville	78	261 1 0
Glebe	110	768 16 0
Glen Innes	132	490 2 0
Goulburn (St. Andrew's)	152	703 18 0
Grafton	157	425 7 6
Granville	37	102 0 6
Grenfell	117	308 16 6
Gulargambone	100	656 11 0
Gundagai	57	150 1 6
Gunnedah-Boggabri	10	25 6 0
Hamilton	112	563 13 0
Hunter Baillie Memorial	41	127 19 6
Hurstville	36	123 15 0
Inverell	170	1,597 1 0

	Number of Subscribers.	Amounts promised to date.
Junee	100	429 19 6
Kempsey	94	280 4 0
Kogarah	17	65 12 6
Leichhardt	65	134 2 0
Lismore	119	442 16 0
Maclean	121	545 14 4
MacNeil Memorial (Waverley)	37	121 9 6
Maitland East	51	332 11 0
Maitland West	84	538 3 0
Manly	18	242 0 0
Do. (Mrs. W. J. McGaw)		1,076 5 0
Manning, Upper	185	456 12 6
Manning, Lower	114	288 4 6
Marrickville	20	97 13 0
Middle Clarence	152	417 6 6
Minmi	21	72 19 0
Monteagle-Bland	27	326 10 6
Moruya	108	306 10 6
Mosman	20	232 2 6
Murrumburrah	80	243 3 0
Murrurundi-Quirindi	52	435 14 0
Muswellbrook	66	1,025 4 6
Do. (Mr. R. T. Keys)	1	525 0 0
Nambucca	34	91 7 0
Narrandera	113	1,421 12 6
Do. (Hon. Sir Samuel McCaughey)	1	3,150 0 0
Neutral Bay	53	329 7 0
Newcastle (St. Andrew's)	102	501 1 6
Newtown	67	405 0 0
Orange	70	513 17 6
Paddington	48	142 9 0
Palmer Street	21	41 12 6
Do. (Mr. and Mrs. John Crawford)		500 0 0
Parramatta	32	321 17 6
Penrith and Springwood	64	172 11 6
Petersham	32	159 2 6
Picton	37	191 15 0
Pitt Street	18	131 19 0
Port Macquarie	172	465 9 6
Pymble	20	136 10 6
Randwick	25	275 9 0
Richmond	21	309 11 0
Rylstone	69	163 4 6
Scone	124	765 3 6
Do. (Mr. J. F. Flemming)		525 0 0
Shoalhaven	162	527 0 3
Singleton	102	789 11 0
St. Leonards, North	19	49 18 6

	Number of Subscribers.	Amounts promised to date.
St. Luke's (Redfern)	8	27 15 0
St. Peter's (North Sydney)	32	713 9 6
St. Stephen's (Sydney)	118	989 8 0
Temora	192	568 19 6
Tenterfield	136	356 2 0
Tumut	89	427 14 6
Tweed River	116	337 4 0
Wagga Wagga	144	1,044 11 6
Wahroonga	23	147 13 0
Do. (Mr. John Gillespie)		1,050 0 0
Walcha	89	978 19 6
Wallsend & West Wallsend	104	386 7 0
Warren	119	427 4 6
Waverley	18	105 6 0
Do. (Mrs. Grahame)		1,050 0 0
Wellington	144	903 19 10
West Monaro	31	121 16 0
Windsor	61	455 1 6
Wollongong	123	299 19 0
Woodburn	151	474 4 0
Woollahra	156	1,747 9 8
Woonona	65	201 3 0
Yass	90	606 8 0
Young	48	183 16 0
*Blue Mountains	4	29 14 6
*Condobolin	1	3 3 0
*Forbes	1	15 15 0
*Gulgong	2	6 16 0
*Hornsby-Thornleigh	1	3 3 0
*Jerilderie	7	35 14 0
*Lindfield	0	62 12 0
*Mittagong	1	1 1 0
*Moree	1	31 10 0
*Parkes	1	3 0 0
*Pyrmont & Ultimo	2	111 15 3
*Queanbeyan	2	1 17 6
*Scots Church (Sydney)	3	9 9 0
*St Mary's	2	8 8 0
*Tamworth	4	17 2 0
*Taralga	1	3 3 0
*Tumberumba	2	3 0 0
*Wilcannia	1	0 5 0
Unattached	47	1 553 11 6
	10,100	£66,678 1 11

* These Congregations have not yet been visited in the interests of the Fund by the Assembly's Commissioner. A large number of the parishes visited have, as yet, been only partially canvassed, and it is expected that most of these totals will be increased, some of them very considerably. The promises yet unpaid are coming in steadily, though there will be some leakage owing to deaths, reverses, &c.

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AND

SKETCHES OF PARISHES.

Names in Italics (*Albion Park*) indicate the Parishes.

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ERRATA.

Falconer, Rev. James (on p. 376) should be Rev. Robert.
Humphries, Rev. S. (on pp. 325, 354) should be Rev. S. Humphreys.

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